

Life • and
Light •
• for
Woman.

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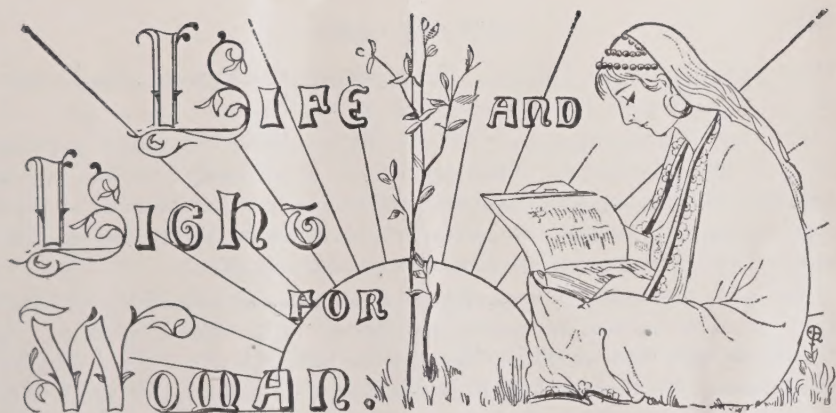
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MISS ADA R. HARTSHORN, *Librarian.*



VOL. XXV.

MAY, 1895.

No. 5.

Expect Great Things from God. Attempt Great Things for God.

THE MASTER'S TOUCH.

"He touched her hand and the fever left her."

He touched her hand, as He only can,
With the wondrous skill of the Great Physician,
With the tender touch of the Son of Man;
And the fever pain in the throbbing temples
Died out, with the flush on brow and cheek.
And the lips that had been so parched and burning,
Trembled with thanks that she could not speak;
And the eyes, where the fever light had faded,
Looked up, by her grateful tears made dim,
And she rose and ministered to her household,
She rose and ministered unto Him.

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still.
There is only joy as we seek His pleasure;
There is only rest as we choose His will.
And some day, after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that He touched but did His bidding,
How little it matters what else went by."
Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch Thou our hands! Let the fever leave us,
And so shall we minister unto Thee.

—*London Christian.*

WE are grateful to announce that the contributions for the month ending March 18th were about \$700 more than for the same month last year. The comparison of contributions for the two years from January 1st to March 18th

show a gain in 1895 of \$766.84. We rejoice in this onward step in making up the falling off of ten thousand dollars in 1894.

OUR topic for this number, "Medical Mission Work," is one of great interest to all. The support of this department in our foreign work is largely provided for by young ladies' societies, and we give our late information under the heading of Junior Work. We are sure, however, that young and old alike will wish to gain a clear idea of its present condition.

WE wish to present our hearty thanks to our many subscribers for their response to our request for one more subscriber in the March number. As the yellow slips come in day by day they are like rays of sunshine bringing good cheer. Continue to help us in this way, dear friends, and you will be doing a real service for foreign missions.

A MEDICAL missionary is a missionary and a half.—*Robert Moffat.*

THE Koreans say that even the animals have had their feelings aroused by the benefits of medical missions in that country.—*Ex.*

Mr. John Russell Young, in his article on Li Hung Chang in *Review of Reviews*, says:—

HE rather spoke of missionaries as a great land owner would of some gypsies who had encamped on his estate. So long as they left his chickens alone he did not care. In medical missionaries he took a deeper interest, and among his contemplated reforms was the introduction of Western medicine. "If these people," he said to me one day, "ever come into the Chinese heart, the physician will open the door."

WAR sometimes brings about strange anomalies. Just now the Red Cross Society is a most popular and successful society in Japan, and there are large numbers of people, priests of every kind, nuns, and common people, wearing its badge. So it happens that many are making the symbol of a religion they despise conspicuous in their clothing. Is it incongruous? Possibly. Yet it cannot fail to teach one of the fundamental principles of Christianity—love to our neighbor, whether he be friend or foe, a Japanese patriot or a Chinese prisoner.

THE *Regions Beyond* for March describes the remarkable success of the Student Volunteer Missionary Union among medical students in Great Britain. Definite organized work among them began in November, 1892, and they now have on the list two hundred and twenty-four, eighty of whom are women. This exceeds by twenty-two the total number of English medical missionaries in the field. They "praise God and take courage, and look forward to a new era in medical missions, and, through them, to missions throughout the world."

MEDICINE and religion go together in the thought of the nonchristian man. He is quite ready to receive them together from the Christian missionary. The recovery from disease is the kindest exhibition of Divine power, and the Christian medical missionary occupies a lofty vantage ground in his work. Of the twenty stations in the region of the English Presbyterian hospital at Swatow, China, seven or eight are said to owe their origin to hospital patients. In the hospital of the London Missionary Society at Amoy, twenty thousand patients a year—some of whom have come a hundred miles to it—are treated there, and hundreds of them have been led by it to give up idol worship. The story is the same in every land whither the medical missionary goes as to the effects in winning the people.—*Ex.*

We would like to call attention to the following account of the Woman's Missionary Society in Madura, India. Remembering that the usual income of these women is two or three dollars a month, we would like to ask for a report from any one of our auxiliaries that will equal it. Miss Swift writes:—

OUR missionary meeting, January 14th, was attended by one hundred and twenty women, and my report showed that Rs 422 (about \$100) had been contributed for the Lord's work. We have paid the expenses of three Bible women; have sent a remembrance to the Woman's Board and to the American Board; have paid our own cart hire for visiting the villages; have money on hand for a fourth woman; have voted to make a gift to the North Gate Church to enable them to start a Bible woman of their own; and still have a surplus for use in other directions. I think this is an excellent record for one missionary society. Can any one in America equal it, when the comparative income is taken into consideration? These women do not feel called upon to wear expensive clothing, although they would doubtless like to have beautiful jewels, neither is there a probability that any one of them belongs to twenty-two women's clubs, like some Boston women we know. Since they must select one thing to do, however, have they not chosen the best?

Our work at Gedik Pasha, in Constantinople, grows constantly in extent and interest. Mrs. Newell writes:—

THE work at Gedik Pasha may truly be said to be progressive, and correspondingly brings added responsibility, till it is a daily question, What can best be left undone? The earthquakings still continue at intervals, and after the experiences of last summer give the people a terrible sense of insecurity. This has the effect of crowding our schools to the fullest as a "place where children can be trusted in perilous times." In the day school we have more than two hundred pupils with increased tuition. The first and best hour of

the day is given to the study of the Bible in the vernacular. This custom threatened to interfere with the worldly prosperity of our school during its first years, but now we have the joy of seeing ourselves patterned in the native schools. By request we have given rolls of Picture Helps to both Greek and Armenian schools, and have had the pleasure of giving their Bible teachers instruction in the International Sunday School Lessons! The fact that all through the autumn and winter eighty or ninety young men have been allowed to assemble here for evening lessons without molestation, is a marvel to us all and a cause for special thankfulness. This is the more remarkable at a time when family parties or companies at weddings are prohibited from gathering in any other house in the city except by special promise of the Sultan.

A NEW and most remarkable epoch seems to have dawned in the missionary work in Japan in the distribution of Bibles among the soldiers. Rev. Mr. Loomis, an agent of the Bible society, describes in the *Japan Evangelist* the arrangements by which a copy of a portion or the whole of the New Testament shall be in the hands of every soldier and sailor in the empire, including the Imperial Guard. This is done with the consent, and in many cases with the cordial co-operation, of military officials, both high and low, and the books are received with much gratitude and interest by the men themselves. Chinese soldiers in Japan, as prisoners of war and in the hospitals, are included in the distribution, and are eager to receive all that are given them. Mr. Loomis also testifies to the kind treatment of the Chinese soldiers. In all cases the same care and attention is given to them as is bestowed upon the Japanese themselves. He was told also "by the chief surgeon at the military hospital that artificial limbs are to be supplied by the Empress to both the Chinese and Japanese soldiers alike." "The latest report from Hiroshima is that four chaplains have been selected and will be sent to China to teach Christianity to the soldiers. Some of the officers have been making investigations into the character and conduct of the Christians, and the result has been so favorable that it is decided that the teaching of Christianity should be encouraged." "Hitherto the work of the Bible societies and all missionary bodies has been looked upon by many of the people as an intrusion that was without official sanction, and simply tolerated. Now it is placed on an entirely different basis, which, in a country like this, marks a new era in all Christian work. From this time on, hundreds and thousands of the young men will no longer be restrained from the study of God's Word by military or other restrictions, and permission will be to them the evidence that the religion of Jesus Christ is approved by the highest authorities in the land."

JAPAN. MEDICAL MISSIONS.

BY JOHN C. BERRY, M.D., OF KYOTO.

So long as men shall sin and suffer, so long will the touch of healing and of Christian charity allay prejudice, and, if linked with Christian teaching, lead to repentance and to Christ. In days of strong antichristian feeling in Japan I have seen Christian congregations grow up out of the Christian dispensaries, the medical assistants becoming officers in the church organizations; while in the hospital wards I have seen men and women of determined opposition to the truth so touched by the kindness experienced and influenced by God's holy Word, as to accept the Christ as their Saviour and Lord, and go back as teachers and preachers to their people. Unlike the clerical missionary, who carries his message to the people, the medical missionary has the people come to him; and thus every year, from a well-conducted mission hospital and dispensary, thousands go back to villages and towns far distant from the centers, carrying with them a knowledge of God's Word and of the practical application of Christian charity to the suffering and unfortunate. They have seen Christianity as a life, and are thus prepared to adopt it as a creed.

Nor does the mission hospital limit its activities to strictly professional and religious work. The great subject of hygiene, both personal and public, and as applied to the family, the schoolhouse, the hospital, the factory, the prison, the village, and the city, is treated of by lectures, by health tracts, and by the press,—the hospital thus becoming a source of knowledge of preventive medicine and a center for the curative treatment of disease.

The training of native women as nurses, too, has recently been added to the work of the mission hospital, fifty-four having already graduated from our training school in Kyoto, and twenty-six being now under instruction there. Their success in hospital, family, and district nursing, and their wide appreciation by the people and by the church, afford proof that this feature of work was not undertaken a day too soon, and emphasizes the importance of encouraging such work in other fields. The trained American nurse, therefore, with positive Christian faith, knowledge of the Scriptures, and spirit of consecration, has become important as an associate of the medical missionary in the foreign field.

And it is not too much to say that the noblest type of medical heroism has been afforded in the fearless devotion and Christian courage with which they have met and discharged their duties. Alone, and unaided by professional

counsel, they have met, single-handed, the responsibilities of the gravest surgical operations; in epidemics they have stood at their post; while in the treatment of leprosy or cholera, or any other loathsome and frightful disease, they have recognized but the enemy of humanity, and have bravely fought to conquer it.

The great opening for medical missions in the immediate future is, doubtless, to be in China. Here Dr. Peter Parker, of our American Board, began work in 1835, effecting more by his hospital, said a prominent English merchant, in opening China to trade and to the influence of the Occident than all the embassies of Lord Amherst. This line of work has ever since been highly appreciated by all members of the missionary force there, who have loyally co-operated with the surgeons in making their work a positive Christian power. Demands for the further strengthening of this arm of the service will be the sure result of the present war,—a war in which the humane operations of the Red Cross Society from Japan have done much to recommend to the Chinese the civilization of Christian lands.

AFRICA.

THE NECESSITY AND BENEFIT OF MEDICAL WORK IN AFRICA.

BY MRS. C. W. HOLBROOK.

IN all lands where Christian civilization has full sway, the truth is universally recognized that in work among the masses the surest way to touch the soul is by relieving the overburdened and oftentimes diseased body. The same principle is even more efficacious when applied in labors among the degraded peoples of Africa.

If we study the life of Dr. Livingstone, we cannot fail to note the fact that one great secret of his success was his power to relieve the physical sufferings of the savage tribes among whom so great a part of his life was spent. In this work he was indeed a follower of the Master, who not only "went about doing good," but whose sacred touch and divine voice wrought healing, and gave strength and renewed life. Wonder has been expressed that Dr. Johnston, who has so recently traversed the heart of Africa from sea to sea, could go unattended by another white man, and with but few servants, without the loss of a single man and without the death of a single native to mar the success of his undertaking. His own statements indicate that the principal factor in his success lay in his skill in the use of medicine, as much as

in his tact and courage. Even the heart of the savage was touched by the gift of healing.

The two great uses of the medical mission in Africa are to break down superstition and to relieve misery. By these paths the way is opened for the gospel of Christ. It is difficult for one accustomed to the refinement and intelligence of a Christian civilization to even faintly realize the terrible superstition which enshrouds the native races of Africa. When disease enters the kraal of the African, the witch doctor is summoned and a beast slaughtered to propitiate the offended spirits. Even old bones in the hands of a witch doctor, as they cross and recross each other, are believed to foretell future events. A certain bone of some animal worn about the neck of the barren wife will bring the blessing of motherhood; to walk across a grave will cause the feet to crack; and should a fire burn over a burial place of the dead it is considered a dire calamity. These illustrations of superstitions might be multiplied a hundredfold, so surrounded is the life of the African by a network of fear and mystery.

Everywhere among the Zulus (in common with other African tribes) there are those who possess some skill in the use of herbs, and are called by the people *izinnyanga* (doctors). Their treatment of their patients is after the heroic style. A favorite method is to cut little slits in the skin all over the part of the body where the pain is located; then they prepare some concoction of medicines and rub it into the wounds thus made. I have even known of a case of headache where the doctor cut open the scalp and scraped the skull. The herb medicines used are often so powerful that the patient dies from their effects rather than from the disease which the decoction is supposed to cure.

In those parts of South Africa under British rule there are stationed, at intervals of some fifty miles, "district surgeons." These physicians are employed by the white colonists, and will also attend the natives who are so enlightened as to value their services, and are willing to pay for such aid; but when the doctor is located from ten to thirty miles from his patient of course the fees are large, and there are very few natives who are willing, even if able, to pay such charges. The consequence is, even in these more civilized parts of Africa, that as a rule the heathen, and usually Christian natives, will depend upon the native doctor; or if a white man or missionary is near will seek relief from him.

The Zulus regard medicines simply as charms, which are used to cast out the spell which possesses the sick person. As a result of this belief the unsuspecting missionary sometimes finds, when his heart has been moved over some poor sufferer, that in addition to the medicine which he has prescribed

for the patient, the friends of the sick person have poured down his willing throat another drug obtained from the nearest white man, still others from one or two native doctors, and perhaps are now engaging a witch doctor to add his potent charms to those already obtained from the other sources. This shows the frequent hopelessness of efforts to cure the sick unless the missionary can obtain full control of his patient. This is impossible to any extent unless in each mission there are located one or more hospitals where the sick may be brought, and kept under the eye of the medical missionary and receive intelligent nursing.

Many, many times has my heart been moved to pity as I have gone about among the kraals and seen the sufferings of the sick, lying with only their grass mats on the hard mud floors of their huts, or stretched out on the ground in the sun, or under some tree; no nourishing food, no tender care, and the obnoxious drugs and barbarous treatment of the native doctors.

The poor young mothers, in their hour of trial, are, from well-meaning ignorance, treated with most inhuman methods, and immediately when the ordeal is past, walk to the river and bathe in the chilly waters. It is not strange that in spite of the vigorous health which their free, active life cultivates, many poor victims of such mistakes are lifelong sufferers. Numbers, too, of the little children find early graves; and no wonder, when their food and care are such as to bid defiance to all the laws of hygiene.

Enough has been said to show that dire necessity demands that in the future, much more than in the past, the medical work form an important part in the evangelization of Africa's millions. The good already accomplished in the Zulu Mission by this new departure of work is great.

Dr. Bridgman arrived at the Zulu Mission three years ago. Very small grants have been made for this medical work, and yet blessed results have been obtained. A large number of people who had refused the gospel, have expressed their readiness to hear it because their hearts had been softened through the medical assistance of Dr. Bridgman. The people flock to his dispensary from large sections of country, eager for his skill, and return to their homes to tell to their heathen friends the power of the new doctor.

In 1894 fifteen hundred patients were thus reached; and when a hospital is added to the already completed dispensary, many cases which it is now impossible to treat may be relieved.

It takes little prophetic power to see in the near future a sure and steady gain in blessed result of mission work among the Zulus through the arm of the medical mission,—bodies healed, sufferings alleviated, hearts touched, souls saved!

'Tis the path of Christ's own footsteps, and will not stop short of heaven.

A PROVIDENTIAL OPENING IN CHINA.

BY MISS CLEMENTINA BUTLER.

It is a remarkable fact that the first woman to offer herself as a medical missionary to the secluded women of the East should be still living and working in her chosen field, in spite of the many perils of exposure to disease and of her increasing toil under the trying climate of India. Dr. Clara Swain went out to Bareilly, North India, in 1870, and in a letter recently received from her she expresses her unflagging interest in the work which still prospers under her care. But what a change in the twenty-five years! Instead of the solitary pioneer in this important branch of mission work there are scores of women laboring as missionary physicians to-day, and the Dufferin movement, which is extending widely over the empire, is a direct result of the medical missionary work.

There are many who labor in the foreign field whose faithful service among the poor and lowly is comparatively unnoticed of men, yet whose success may be great in the Master's eyes. To some, however, it is given to have an opportunity for a special service which attracts attention, and which, if rightly used, brings prominence, and therefore success, to the extension of Christian truth. The opportunity which came to Dr. Leonora Howard, in 1879, is one of those remarkable openings, and has greatly contributed to the breaking down of prejudice in the hearts of the bigoted people of China.

Dr. Howard is the daughter of a physician in Ontario, Canada, from whom she received her first instruction in medicine when she was still very young. She seems to have been born with the peculiar skill and nerve so invaluable to a surgeon, and has proved herself as possessing indomitable perseverance. After studying awhile in Syracuse, N. Y., she went to Ann Arbor and worked her way through the Medical School of Michigan University till 1876, when she was accepted as a missionary candidate, after which her expenses were gladly borne by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. In 1877 she was sent to Peking, where, after the first three months, she had the entire charge of the medical work among the women and of the hospital connected with the Methodist mission. This delicate, pale-looking woman proved to be a wonderful worker, possessing far more endurance than her appearance would lead one to expect; and during the famine and pestilence that smote the city soon after she entered upon her position she shrank from nothing that would alleviate the sufferings of the poor, degraded, neglected women in their uninviting Chinese homes. She was most devoted in her service to the missionaries,

also; and the account is given, by others, of a continuous ride of sixty miles on horseback, over very bad roads, that she endured for the sake of relieving suffering. Her heart was also in the evangelistic side of the work, and with her associate missionary she held services in the hospital wards that resulted in the turning of many hearts to the Divine Healer.

In the fall of 1879, Lady Li, the wife of the Viceroy, Li Hung Chang, the leading statesman of China, who has been so prominently before the world recently, was critically ill, and the native physicians were unable to help her. The powerful Viceroy seems to have had a very deep affection for his wife, who is an unusually gifted woman. In his distress he was visited by one of the foreign officials, resident in Tientsin, who urged that foreign physicians should be called, since the native doctors gave no hope of curing the distinguished lady. This unusual step was taken after considerable hesitation, but the result was gratifying, as the two foreign physicians were able to relieve Lady Li's suffering to a certain extent. The case demanded further attention, which it was contrary to Chinese ideas for these male physicians to give. In this emergency Dr. Howard's name and work was mentioned, and the Viceroy was induced to send for her to come down from Peking, both of the physicians and the American Vice Consul uniting in the request. A pressing call was forwarded to Dr. Howard, the Viceroy sending his steam launch up the river to hasten her journey. Tientsin is about eighty miles from Peking by land, but the water trip is nearly one hundred and twenty miles. It was a difficult question to decide whether the missionary physician should leave her work in the capital, as there was no other who could carry it on during her necessarily long absence. The case was an urgent one, and her associate, Miss Cushman, said to her, "Go by all means; this is a wonderful opening, and surely is God's own hand." Tientsin had been a very difficult place to enter, as since the massacre of 1870 the women had become very timid, so that they would fly at the sight of a foreigner. This call was to the house of one of the nobility, whose homes were closed against Christian influence, while the poor in Peking were easily accessible. So, reluctantly leaving her beloved work, Dr. Howard went to Tientsin, where apartments were provided for her at the Yamen, and in a short time her efforts were rewarded by seeing Lady Li restored to health. This success gave her the confidence of the officials, and the influence was felt among all classes. She had so won the esteem of the Viceroy and Lady Li that they pressed her to stay and take up her work in that city, offering to provide a building for a dispensary, and to place no hindrance on her missionary work. In view of the importance of this unusual opening she remained in Tientsin, the hospital in the capital being closed until another

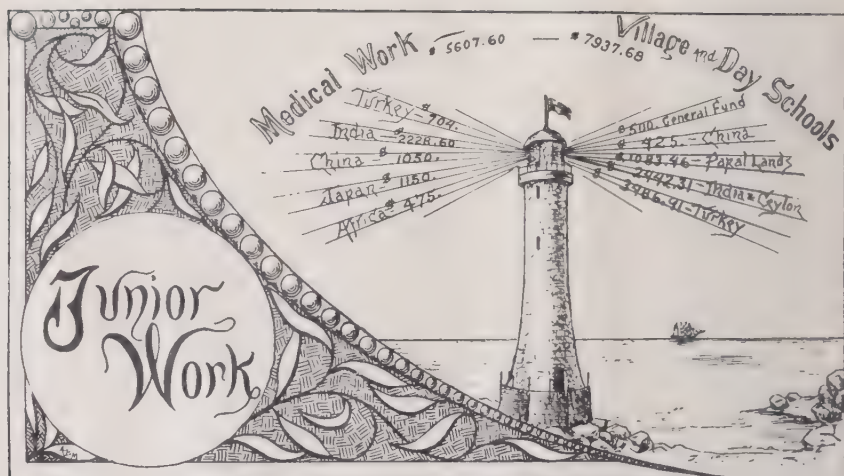
lady could be sent from the United States. One of the fine temple buildings was set apart for a dispensary, and Lady Li supported the work there, providing the needed medicines, supplies, food, etc. Besides this, Dr. Howard opened a second dispensary, and funds were soon sent from the Society for a hospital building, which has been a great blessing to the poor women of Tientsin and the surrounding country.

This opening of work in the city where formerly there existed such a bitter hatred of foreigners, must be regarded as a special interposition of Providence. A recent report from Tientsin says: "Could we give the report of the medical work in detail, it would send a thrill of joy through the heart of every woman interested in the salvation of China's millions!" Dr. Howard wrote: "Sometimes the little children call their mothers to look at the 'foreign devil'; but the mothers rebuke them, and say, 'She is going to see the sick; her heart is good and very warm, therefore we need not fear her.'" It is a blessed thing when heathen women are impressed with the fact that the missionary has a warm heart toward them. Surely their next insight will be that the Christ of whom she talks has a love for them also.

The readers of *LIFE AND LIGHT* may remember the remark made by Viceroy Li to Mr. John Russell Young, in speaking of the missionaries at work in China, "If ever these people come into the Chinese heart, the physician will open the door."

Dr. Howard was married in 1884 to Rev. Mr. King, of the London Mission. Lady Li gave her a beautiful wedding dress. Though she retired from the service of the mission at this time, her sympathy and interest are always with the two ladies who carry on the hospital and dispensary which she established.

An incident which occurred during the treaty negotiations in 1887 should be mentioned here. The head of the commission from the United States was President Angell, of Michigan University. Before the treaty was signed, Lady Li inquired of Dr. Howard King if she knew Mr. Angell. The answer was a very cordial account of the president, who had signed her diploma. Lady Li answered, "If you say he is good, he must be," and the confidence in the integrity of the commissioner being thus established resulted in the prompt completion of the treaty. It will be recalled that Miss Howard went to Ann Arbor against the advice of her friends, and yet this change of plan enabled her later to do this service to the cause of international peace. There are no "accidents" in the lives dedicated to God, and he may be preparing special instruments in ways we wot not of. Our confidence should be greater in the Power that guides, opens the doors of opportunity before us, and blesses the efforts put forth for His glory.



— To give light to them that sit in darkness Luke 1.77 —

THE PRESENT MEDICAL WORK OF THE WOMAN'S BOARD.

MISSIONARIES ENGAGED IN MEDICAL WORK.

Names.	Station.	Went out.
Dr. JULIA BISSELL	Ahmednagar, India	1894.
Dr. ROSE A. BOWER	Bailundu, W. C. Africa	1894.
Miss HELEN E. FRASER*	Kyoto, Japan	1891.
Dr. MARY A. HOLBROOK	Kobe, Japan	\$1882.
Dr. GURUBAI KARMARKAR 	Bassein	1894.
Dr. GRACE N. KIMBALL	Van, Turkey	1882.
Dr. PAULINE ROOT†	Madura, India	1885.
Dr. HARRIET E. PARKER‡	Madura, India	—
Miss ELIZABETH M. TROWBRIDGE*	Aintab, Turkey	1891.
Dr. KATE C. WOODHULL	Foochow, China	1884.

Our Board has now under its care nine medical missionaries, all but one of whom gives her entire time to medical work. The exception is Dr. Mary A. Holbrook, a regularly educated physician, who went to Tung-cho, China, in 1882. She remained there fourteen years and built up a fine work, not the least part of which was the establishment of a dispensary for women in a suitable building, erected under her supervision, and paid for by young ladies' societies in this country. In 1886 Dr. Holbrook's health

* Trained nurse. † In this country. ‡ Under appointment. § To China. || Native Medical Worker.

failed, and she came to this country for rest and recuperation. As it became evident that her health would not again stand the test of the Chinese work she was returned to Kobe College, in Japan, where she now holds the position of instructor in physiology, anatomy, and hygiene, and kindred topics, having also some medical practice both in the college and outside.

CHINA.—TUNG-CHO, PAO-TING-FU, FOOCHOW.

The last report of the Tung-cho Dispensary shows that the work suffered somewhat through a depletion of the working force. Dr. Ingraham, who had charge of both the men's and women's departments, was suddenly obliged to come to this country, on account of the illness of his little daughter, and Mrs. Sheffield did not reach Tung-cho until about six months afterwards. During this time the dispensary was not open for regular work, and it took a few weeks after Mrs. Sheffield's arrival for the notice of the re-opening to be circulated through the city and villages. Much credit is due to the native assistant helpers Kung and Ts'ui, and Mr. and Mrs. Fan. It is thought that the influence of the dispensary work has never been greater than at the present time. The numbers for the six months in the woman's department were four hundred and eighty-eight new cases and seventeen hundred old cases.

The evangelistic work in the women's waiting room was done by Miss Miner (supported by the W. B. M. I.) and Mrs. Fei. The women not infrequently return to the waiting room after receiving their medicine to listen longer to the truth. One young woman who spent some weeks in the hospital declared herself a believer before her return home, and a relative, who aided in caring for her, was also converted and taken on probation. No description of the kind of patients in the dispensary has been received, but presumably they are much the same as those described in the woman's department in Pao-ting-fu by Miss Mary Morrill.

PAO-TING-FU.

The patients are of all ages, from the gray-haired grandmother with eye troubles, down to the baby who "does not eat well." Such dreadful havoc as some sicknesses have wrought! So often do they bear the marks of their own or another's sin on their persons. Sometimes with an air of reckless indifference, then again with a dim consciousness of shame, they tell me of their lives. Often they are so eager for the healing of the body that they turn away from the news of the Divine Healer, and listen for the rattle of Dr. Noble's cart wheels on the stone-paved court, or talk over their symptoms with one another. Then it requires great patience and tact for



DR. MARY A. HOLBROOK, KOBE, JAPAN.

MISS HELEN E. FRASER, KYOTO, JAPAN.

DR. KATE C. WOODHULL, FOCHOW, CHINA.

your Bible woman to lead them to consider their spiritual needs. How I wish I could give to you a sense of the individuality which some of these women have for me. I can see one now—a Mrs. Chao, I believe—very neatly dressed, in strong contrast to the slovenly women who happened to be there with her. Poor woman! she has been afflicted for years with a terrible sore on her back. The more she heard of the doctrine, the more questions she asked. One noon as we sat in a corner talking together, she asked me if before I prayed I washed my hands and rinsed my mouth. I understood the first part of her remark but not the second. Finally I said, “What do you do when you burn incense?” “We Chinese women,” she returned, “quarrel and revile so much, unless we make clean our hands and mouths, we are afraid to burn incense.” Then I went on to tell her of the heart preparation. She interrupted me with, “But how?” “We cannot do that ourselves.” By this time the other women were all listening to our talk, and when she begged me to pray with her the room was very still. A day or two after this I carried some texts with me to the waiting room—“Create in me a clean heart.” That was to the point with most of them; they had wanted one little sentence of prayer.

I see another woman, a beggar, who has very bad eyes. She looks like a bundle of rags and dirt as she marches in with her pot, in which she stores her millet or rice given at the Chinese public place for distributing alms. She puts the jar down in a corner and proceeds to listen herself, and to make others pay attention. “Listen!” she exclaimed one noon, as a group of women persisted in talking among themselves; “what she is saying is for your benefit. Do you want the teacher to waste her voice upon you?” They stopped at once, and I thanked her with a smile as I took up the thread of my discourse.

A little girl, whose parents brought her from a village one hundred and ten *li* away for an operation upon her jaw, is a very pleasing patient. The father is a Chinese teacher, and the mother seems to be of the better class. The child has been taught to read by her father, and we all hope that the truth as she hears it here may take hold upon her.

FOOCHOW.

FROM DR. KATE C. WOODHULL.

I returned from America Nov. 17, 1893. Dr. Frances E. Nieberg came with me to be my associate in the medical work. Some weeks were devoted to repairs and cleaning. The hospital and dispensary were reopened December 1st. The work picked up rather slowly at first, but for the last

two months we have had the best clinic since the hospital was first opened, and it is a daily satisfaction to know that much suffering is relieved. Some of our patients give very emphatic testimony in our favor. A few days ago an old cooly came in who had been afflicted with an extensive eczema of the lower extremities. He had been several times to renew the medicine, each time saying he was better. But that day his face was all aglow as he said, "Legs all well, lady! Now I want you to give me something to keep them well." Occasionally we have something of the opposite kind. A short time since a woman came in and said in a very imperative voice, "I have used your medicine, and I am no better, and I am no worse, so I have brought it back." And she placed the ointment we had given upon the table with an air of great disgust that it could accomplish neither the one thing nor the other.

Our present medical class numbers four, three being new students. They are all the second generation of Christians—were born of Christian parents—and we see in them an encouraging advance in real intellectual and spiritual culture. We are strongly convinced that nothing can do more for the good of China than to select the best of the girls educated in our boarding schools and educate them as physicians.

JAPAN.—NURSES' TRAINING SCHOOL IN KYOTO.

The valuable aid of trained nurses in medical missionary work is becoming more and more appreciated both by native and foreign workers. Dr. Berry pays a tribute to them on page 205 of this number and in our December issue. We take the following from an article by Dr. Pettee in the last *Japan Evangelist*:—

Said a wounded soldier to me in one of the hospitals, before I had time to introduce myself or my message: "Are you a Christian missionary? I am glad you have come." More than one of the hospital surgeons or other officials gave this testimony unmasked: "Other things being equal, we prefer Christian nurses, as they are more faithful and patient than others. Unchristian nurses are very active when their superiors are about, but at other times they are indolent and careless. It seems to make no difference to a Christian whether she is under watch or not!"

INDIA.—MADURA, AHMEDNAGAR, AND BASSEIN.

MADURA AND AHMEDNAGAR.

The medical work in Madura, including that for women and the Women's Hospital, is now under the care of Dr. Van Allen. His last report says:—

When Dr. Root came to Madura, in 1885, the work for women and children was made a separate department. This flourished and grew under her care so that in the last year of her labors here she treated upward of

nineteen thousand cases. The general medical work occupied the dispensary building, which was erected forty years ago. The total number of cases treated here the past year was 23,804. This added to the number



DR. JULIA BISSELL,
Ahmednagar, India.

DR. PAULINE ROOT,
Madura, India.

treated in the Women's Hospital makes the total number 43,825. These patients have come from three hundred and seventy-four different villages, some of them from fifty to one hundred miles distant.

Evangelistic work is carried on by the Bible woman in the Women's Hospital, and is made very prominent. There is no doubt that many are greatly burdened by their sins, and it is a wonder to me that they do not accept a means for relief. . . . We have in our medical work in Madura only one cause for regret, so far as I know: we very much need a lady doctor. For the proper carrying on of a Women's Hospital in India, in those cases in which the most good can be done, a lady doctor is a necessity.



DR. GURUBAI KARMARKAR.

Dr. Julia Bissell, with her sister, Miss Emily Bissell, arrived in Bombay on the 18th of January. She writes:—

The morning I reached Ahmednagar, all the missionaries but two, who had to be at their schools, were at the station to meet me, and for several days afterwards the native Christians came to the house with garlands of flowers for the neck and wrists. It was good to see their cordiality in welcoming us. The girls' school gave my sister a very pleasant reception, to which we were all invited. . . . Before the few medicines which I brought with me were opened, a few sick ones began to come for help, and they have been coming ever since.

Of her small dispensary, she says:—

I have a large cupboard full of drugs, instruments, bandages, rolls of old linen and the like, a set of shelves for mixing drugs, a little washstand, two chairs, and a cot. Here I see all my patients. Just outside this room stands my native assistant, at a table, putting up pills, powders, and mixtures. A little porch runs along the side of the house, and here my patients wait for me,—quite a motley crowd,—not over twenty-five a day. I see them from eight to nine in the morning, and again from ten to twelve. Occasionally it takes until one to finish with them all. I have not invited the public yet; those who come are only our Christian families and the school children. Many of the Christians about me are old acquaintances, and to them I am Doctor Juliabai.

Dr. Gurubai Karmarkar, who received her medical education in Philadelphia, returned to India in 1893, and early in 1894 opened medical work

in Bassein, a town of twelve thousand inhabitants in a district with a population of seventy thousand. She at once established a dispensary, and now writes: "My dispensary work is getting on nicely, the number of attendants daily is steady, and people seem to place their confidence in me more than they did last year."

Mr. and Mrs. Edward Hume and Dr. Julia Bissell have visited her, and speak enthusiastically of her work.

TURKEY.—VAN AND AINTAB.

Of the medical work in Van, the last report received says:—

The fact that all who can pay are expected to do so, both for consultation and medicine, militates against such crowds as are reported of medical work in other countries. On an average day there will have been seen and treated four or five out cases, the distances being often from six to eight miles, and twenty-five to thirty at the office. During the year 1893 our records show two hundred and sixty-four seen in out practice and one thousand and thirty-six in the office,—a total of thirteen hundred cases. There were approximately four thousand consultations. The receipts from the people are expected to pay the running expenses of the office and dispensary, cover the cost of medicines and dressings given to the poor, pay traveling and other expenses of attendance on missionaries of this and other stations, and keep the drug room and surgical department stocked. The alarming increase of poverty among the people threatens this arrangement, but for the present it is visible.

Governmentally, Dr. Kimball was unable, when in Constantinople on her way to Van, to get full recognition as a doctor, owing to the existent vizierial order against certifying the diplomas for foreign women doctors. Dr. Kimball, however, has met with cordiality and recognition on the part of all the European and Turkish doctors, and this state of amity continued throughout the year, she and Dr. Smith being called in consultation even to the harem of the Governor-general.

AINTAB.

Our missionary, Miss Trowbridge, is doing a most excellent work in the hospital in Aintab. She writes:—

It is most interesting to see how pleasantly men of different nationalities and religions get on together when they are here as patients. It is like a big family, and this year especially there has been a very pleasant atmosphere among them. . . . There is a Turk in the ward who can read. He possessed himself of a Testament when he came, and often in the morning while I am at work in the little dressing room I can hear him reading aloud stories and parables from the Gospels, asking questions from time to

time of the Armenian next him. Then all the others begin to listen, and talk and get up discussions on perplexing points. I often get so interested listening to them I have to make occasional excursions into the ward to make remarks myself.



DR. GRACE N. KIMBALL,
Van, Turkey.



MISS ELIZABETH M. TROWBRIDGE,
Aintab, Turkey.

As none of the women can read they are quieter in their ward, except as they sometimes fall to comparing notes as to their illnesses and their home surroundings. We have one merry old soul among them, who from being a

helpless cripple when she came, in October, is now well and happy, and has at last learned to walk, rather uncertainly, to be sure, but still really walking without crutches. Before Dr. Hamilton took her in she was being cared for by a very poor family. These people had a struggle to find food for themselves; they let her have a corner in their one tiny room, and cared for her in the kindest way, although she was a Turk and they were Christians. Finally, when they said they could not care for her longer, it was decided to take her into the hospital, and now she is really getting better.

WEST CENTRAL AFRICA.

Dr. Bower reached Bailundu about the middle of October last, and is now hard at work upon the language. She writes:—

The medical work is not large, yet I have dispensed a good deal of medicine. . . . Just now I feel somewhat exhausted, as I was in constant attendance for two days and nights upon a sick child of the Portuguese captain here. The child died the second night. It had been ill a month when I was consulted, and being only three months old it was not able to rally. It was sad to see the grief of the mother, a heathen woman. What comfort had she when death claimed her only child, so dear to her mother heart? Oh, there are so many darkened hearts here to be taught the truth! Who shall do it? Where are the means and the workers?

FOR CHILDREN'S MEETINGS.—MEDICAL WORK IN MISSION FIELDS.

BY MRS. JAMES L. HILL.

RECALL to the children's minds how great faith we learn to place in our own physician, and in special cases of illness how we listen for his foot-step, hang eagerly upon his words, watch closely the expression of his face, anticipate his every want in the sick room, rely absolutely upon him with the intense belief that our sick one is safe in his hands,—his and the Heavenly Father's. Cause the boys and girls to see the need of educated physicians, where, for example, the Koreans take medicine on the principle that if a little is good taken three or four times a day, then how much better to take the entire bottleful in half the allotted time, or all at once! A pint is not an uncommon dose. They often let little children die because they say they cannot take medicine enough to cure them. Tell the children what absurd prescriptions these ignorant native doctors give. Their medicines are often a mixture of everything. The more ingredients the surer cure. One doctor gave in a single prescription one hundred and seventy-four ingredients,

the whole to be taken in three doses. A young prince in India, who had been badly wounded, was slowly dying, while thirteen doctors were stopping his wounds with wax. A medical missionary was called in; his life was saved. What wonder that he felt most intense gratitude, and that he accepted the Christians' God! Let the children plainly understand that it is the conviction of medical missionaries that a man's heart may be reached by pulling his teeth. One of these missionaries extracted thirty-two thousand teeth in the course of his work among the Chinese in Fomosa and he had thirteen thousand converts. "There is no doubt that relief of an aching body prepares the way for the healing of a diseased soul."

"This hospital is safer than a gunboat," said a British Consul at Canton in troublous times. Be careful to have the boys and girls gain some conception of the extent to which Medical Missions have grown. Our own Dr. Root in one year treated over nineteen thousand cases. One child, who may be uninterested and uneasy, could be given an opportunity to participate in the meeting by putting some figures on the board. There are throughout the world three hundred and fifty-nine medical missionaries, of whom eighty are women. These women are administering annually to over half a million native women. Now let one of the boys, a restless one, point out where these medical women are to be found: in Turkey, China, India, Burma, Ceylon, Korea, Persia, Egypt, Syria, Micronesia, Japan, and Africa. Have another member of the circle put on the board the date of the beginning of this, one of the most important humane efforts of this century or of any century. On the 3d of November, 1869, the first medical missionary woman sailed from New York for the continent of Asia. She was a native of the State of New York, and a graduate of the Woman's Medical College of Philadelphia. She reached her field of labor in North India, January, 1870. She enjoyed the honorable distinction not only of being the pioneer woman physician in India, but the first woman physician ever sent out by any missionary society into any part of the non-christian world.

Have the children finally see how pleasantly missionaries are introduced by reason of their healing art, and how much religious good they are permitted to do. In a hospital for women in the Orient, cards were printed in three different languages bearing a verse of the blessed Bible, so that every patient received with her prescription some word about the great Healer of souls. The women were captured. "May I not come here and stay awhile every year even if I am not sick?" said one of the patients. The Orient has felt the touch of the Divine Healer. It ought to be plain to even little people that the medical missionary follows very closely in the footsteps of the Great

Physician, who not only taught in the synagogues, but healed all manner of sickness and disease among the people. "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Our Work at Home.

MISS HARMONY'S CRUSE.

BY ELIZABETH O. STONE.

WE have all heard of the widow's cruse that poured forth oil as from an unfailing source. Let this article tell the story of a modern cruse,—a silver coffeepot, a veritable fountain of beneficence that pours forth silver coin when the hand of faith lays hold of it, and show how simple means are blessed of God. Miss Harmony was the kind of Christian who does things. Her time, strength, and sympathy were daily used in loving service to others. Besides aiding in various church philanthropies, she thought out many simple and novel ways of helpfulness. It was in these odds and ends of opportunity that some of the sweetest and richest of her experiences came. And how modest she was withal, not wanting the glory for herself, not seeking the exclusive management of her goodly enterprises!

So it came to pass that sometimes the writer had the privilege of putting a little finger in the pies of Miss Harmony's making, so to speak. In the train, one day, Miss Harmony happened along, and quietly began to broach a new plan thus: "I want to see what you think about a little plan I have for getting money for missions." Then she told of her silver coffeepot, an heirloom which had previously had a missionary experience. Now, she proposed sending this antique urn to the World's Fair, at Chicago, to be placed in the Woman's Board of Missions section of the Woman's Building, that it might be displayed, with a brief story of its previous missionary use and an invitation for silver coin contributions.

Well, wasn't that a real woman's idea! Was it likely that the gay multitude would care a fig for such an object, or that it would be noticed among the myriad fascinations of the Exposition? To tell the truth, it seemed an unlikely scheme for enriching the missionary treasury, and I felt no personal enthusiasm for the enterprise. But did that deter me from launching the silver vessel on its sacred cruise? Nay; it is against my principles

to discourage rising merit or throw a wet blanket over any Christian endeavor; so, ignoring feeling, I spoke out valiantly from principle alone,—a safe course, that,—and so effectually was her plan confirmed then and there, that Miss Harmony could hardly disembark from the train, so weighted down was her imagination with the coming coin.

The coffeepot began its career of usefulness in 1815, as part of a silver service presented to a pastor's fair young bride in Norwich, Conn. The American Board of Commissioners for Foreign Missions was a new thing then, having been organized in 1810. The pastor's wife was deeply interested in missions, and wishing to make the most precious offering in her power, and to interest the ladies of her husband's church in this new privilege of spreading the gospel among those who dwelt in the darkness of heathenism, she said she would give to the A. B. C. F. M. the largest piece of her silver set if the ladies would fill the coffeepot with contributions of silver coin. This offer put them on their mettle. They could not be outdone by their pastor's wife, and the result was six hundred dollars for the A. B. C. F. M.

Soon a silver coffeepot again graced the pastor's table. It was the same precious urn which had come back to the fond touch of its noble mistress as she polished its shining surface, but brighter still was the imperishable luster imparted by its missionary consecration. Its reappearance was due to the kindness of a wealthy parishioner, who bought it and sent it back to its mistress, the purchase money thus largely increasing the ladies' gift to the A. B. C. F. M. The coffeepot descended to the daughter of the pastor's wife, and later to the granddaughter, the Miss Harmony of our story.

In 1888 it was taken to a woman's missionary meeting in Philadelphia, where the telling of its interesting history was followed by a new filling with coin to the value of five hundred dollars for the Presbyterian Board of Missions.

The next pilgrimage of the silver coffeepot was when Miss Harmony sent it to the World's Fair at Chicago. Word of its receipt came, then a silence of several months ensued. Of the many persons known to her who visited the Exposition, none saw the coffeepot or heard of it. But Miss Harmony was wholly serene about it. In due time it would return laden as the Lord pleased. After six months it did come back from the World's Fair, where, amid the countless treasures of wisdom, power, and beauty, it had been a simple reminder that "the earth is the Lord's and the fullness thereof."

And God blessed it. One hundred and sixteen dollars had been contributed in silver coin. Probably five hundred Christian hearts had gladdened as they came across that coffeepot, and, amid the absorbing delights of sight-

seeing, found this bit of opportunity for an offering to our Lord, this uplift of heart to him. Think what it is to be a reminder of Jesus! For some who read, it may not be an idle question, "To how many persons during the last six months have I brought any remembrance of our Lord Jesus by word or deed?"

Miss Harmony was visiting a wealthy cousin when the coffeepot was returned from the Fair, and sent to its owner at the home of her relative. The story of its beneficent career was told, and its intrinsic elegance admired. Seeing how her cousin prized this rare old piece of silver, equally precious to both as a family heirloom, a happy thought, as they say, came to Miss Harmony, and it slipped off her tongue thus: "You may have the coffeepot if you will fill it with silver coin for foreign missions." The lady gladly accepted the offer, and as by tight packing it was found capable of holding four hundred and seventy-five dollars, that amount rolled through Miss Harmony's heart, making pleasant music as it passed. However, it was switched off missionary lines, at the preference of the cousin, and went to an equally honorable work in which both were interested, a Memorial Hospital.

As we have reached the end of its career as Miss Harmony's coffeepot, let us sum up the outcome of love and faith:—

For the A. B. C. F. M., at Norwich	\$600.00
For the Presbyterian Board at Philadelphia	500.00
For the Woman's Board at Chicago	116.00
For a Memorial Hospital	475.00
	<hr/>
	\$1,691.00

Through many years it has been preserved, and safely kept in its various journeys. Like the sacred pots of prophetic vision, "Holiness to the Lord" was written upon it, winning his favor as a vessel meet for the Master's use.

IN MEMORIAM.—MR. LANGDON S. WARD.

THE Woman's Board, in common with many who have responsibilities in the work of foreign missions, has suffered a great loss in the death of Mr. Langdon S. Ward, for thirty years the treasurer of the American Board. During all the history of our Board, it has been a great strength and privilege to be able at any hour to call upon one so wise and experienced in financial matters for advice so sure to be reliable, and always so courteously and kindly given. Although his special duties were concerned with financial matters,

yet his interest in the more spiritual part of the work was deep and enthusiastic; in his hands the receiving and paying of money was by no means a purely business matter. His mingling of a high calling with exact business methods was symbolized in his great love of flowers. His enjoyment in their cultivation was second only to his pleasure in brightening the rooms of others with their beauty and fragrance. In this brightening, the rooms of the Woman's Board had their full share during the long summer days.

Mr. Ward's serenity and cheerfulness, his faith in the unseen future as he laid down his life, were a marvel to all about him. To the inner circle of his friends, and to those who from a distance heard the echo of song and prayer, of tender good-bye and heavenly aspiration, this sick room was the very gate of heaven. In mission fields around the world there will be sincere mourning at his death, but there will be added strength and courage to many souls in their time of trial because of his triumphal entry into the world of peace and joy.

LEAVES FROM OUR BRANCHES.

THE sixteenth annual meeting of *Suffolk Branch* was held in West Roxbury. It was a day filled with good things. The reports from secretary and treasurer were very encouraging, showing a gain in membership and increased contributions. There had also been an increase in the circulation of *LIFE AND LIGHT*, which in a large measure accounts for the gain in other directions. District meetings have been helpful, and the condensed reports made possible by these gatherings have met with favor. There are one hundred and twenty-seven organizations of the Branch,—senior, young woman's, children, and the cradle roll. The receipts amounted to \$16,702,—an increase of \$1,100 over the previous year. This money has gone to Africa, Turkey, India, China, and Japan, for the support of twenty-four missionaries, twenty Bible women, and thirty-six schools. The training school for nurses in Kyoto, and the coffee-house work in Constantinople, have also received a share.

A paper, "January Tenth," was read by Mrs. J. Sturgis Potter. This was an account of a prayer meeting held in the chapel of Shawmut Church on that day. This call to prayer was sent out by *Suffolk Branch*, and was heartily responded to. The meeting continued for eight consecutive hours. There was a change of leader each hour. The especial thought and prayer for the day was—the women in our churches uninterested in mission work.

A brief survey of the foreign work brought to remembrance each missionary, and her especial field of labor. Mrs. J. K. Brown, of Harpoot, told of the home life of the Turkish women. Miss Mary M. Root, of Madura, related her experience in trying to teach the women in regard to physical as well as spiritual needs.

Miss Stanwood, in a few bright, crisp sentences, answered her own question, "What's in a name?" She spoke of Capron Hall, the new name for the Girls' Normal School in Madura, *LIFE AND LIGHT*, Suffolk Branch, as names that carried weight with them. The need of the hour was more women of one mind and heart, to make of them more than a name.

The Young Woman's Department was presented, in a "composite society report," by Miss Buswell. They had contributed \$1,600 to the Woman's Board the past year. Dr. N. G. Clark closed the exercises with prayer, and pronounced the benediction.

The Old Colony Branch is much bereaved in the death of Mrs. Harrison Tweed, its first president. Mrs. Tweed was largely instrumental in the formation of the Branch, which in 1882 outgrew the bounds of its organization as a conference association. Owing to ill health, after the death of her husband, she gave up her position of official head of the Branch, but she lost none of her interest in its welfare, and has always retained the office of honorary president. She was unsparing of herself in her active energy and untiring service. A local paper truly says: "The talents intrusted to her care were faithfully used, and her old age was as full of enthusiasm for all that was good, true, and beautiful as her youth. Full of years well spent, a faithful servant of the Master she loved, she has gone to join her honored husband, where there shall be no parting and no weeping."

The *Maine Branch* is called for the first time in its history to mourn the loss of an executive officer. Mrs. Ellen White Dana, Treasurer since the formation of the Branch in November, 1873, a period of more than twenty-one years, died of pneumonia at her residence in Portland, on the evening of Friday, March 22d.

Lovely in person and in character, thoroughly consecrated to the Master's work, wise in counsel, with unusual executive ability, the Branch was fortunate in having such an officer, in whom one safely trusted, and on whose judgment we could rely. During the twenty-one years of her service, there passed through her hands and was duly remitted by her to the Board in Boston, \$82,380.40. Only those who were associated with her can know what this loss means, and "we almost forget in our grief at her departure, that she has entered upon the enjoyment of the heavenly inheritance."

H. T. F.

OUR BOOK TABLE.

Modern Missions in the East: Their Methods, Successes, and Limitations. By Edward A. Lawrence, D.D., with an introduction by Edward T. Eaton, D.D., LL.D., President of Beloit College. Harper Brothers, publishers. Pp. 329.

Besides the introduction by President Eaton, there is a preliminary note by the author, whose summons to higher service gives this record of his observation in mission fields unique interest. Dr. Lawrence took a twenty-months' missionary journey around the world, with the express purpose of studying the mission work of various denominations; and on his return to this country gave the substance of this volume in the form of lectures in Andover Theological Seminary, in Yale Divinity School and Beloit College. Dr. Lawrence was a grandson of Prof. Leonard Woods, and a son of Prof. Edward A. Lawrence. His mother, Margaret Woods Lawrence, we know as the biographer of Henrietta Hamlin in the volume entitled "Light on the Dark River."

The book is dedicated to the missionaries of various denominations in whose homes the author was made welcome in his journeyings from one country to another.

In the dedication, which is prepared by Mrs. Lawrence, she quotes from her son's letter, written from Oriental lands, these words: "I am in the world of the past, yet I am more engrossed in the present and future than in all by-gone days. It is life that most interests and concerns me, and what people have been is of interest mainly so far as it helps to show what they are and may become."

Dr. Cyrus Hamlin speaks of this book with high praise, and says, "The lecture on the Turkish Empire shows a great deal of both comprehensiveness and apprehensiveness," and this veteran missionary regards the book as one of the choicest of the kind that we possess.

The Personal Life of David Livingstone, LL.D., D.C.L. By W. G. Blaikie, D.D., LL.D. Fleming H. Revell Co. Pp. 508. Price, \$1.50.

Professor Blaikie's biography of Livingstone has been the acknowledged standard authority ever since its publication, but the high price of the book has placed it beyond the reach of many who would most enjoy it. For several years it has been out of print, and we are indebted to these enterprising publishers for this reprint in a popular form.

Missionary Songs; Missionary Treasury. Published by Lorenz & Co., Dayton, Ohio.

The above books are useful in missionary meetings, and may be obtained of the publisher. The "Missionary Songs" is said to be the only collection of the kind that has ever been issued. The price is twenty cents per copy by mail postpaid, or \$2 per dozen by express, charges not paid.

The "Missionary Treasury" is fifteen cents per copy, \$1.50 per dozen postpaid, and will be found of service to those who have charge of missionary gatherings.

Stories from Mother's Notebook. By Lucy I. Forge. With a preface by Miss J. A. Winscombe.

More Stories from Mother's Notebook. By the same author. With an Introduction by the Rev. George Everard, M.A. Published by Church of England Zenana Missionary Society, London, 1893, 1894.

These are English publications, and therefore will not be found in many of our American bookstores, but are obtainable from the circulating library at the Rooms of the Woman's Board. For those who have charge of children's circles, these familiar and copiously illustrated letters from a mother to her own children will be found very suggestive to the leader, and entertaining to the little ones.

Fuel for Missionary Fires. Some Programmes and Plans for use in Young People's Societies, Sunday Schools, Monthly Missionary Concerts, and Mission Bands. By Belle M. Brain. Published by the United Society of Christian Endeavor, Boston and Chicago. Pp. 108. Price, 50 cts. For sale at the rooms of the Woman's Board.

This book is brimful of bright suggestions for practical workers. More than one leader will feel like writing a personal note of thanks to the young woman who has consecrated her cleverness to the Master's use.

TOPICS FOR AUXILIARY MEETINGS.

May.—Earliest and Latest Workers in China, Dr. Robert Morrison and others; see LIFE AND LIGHT for April.

June.—Medical Work in Mission Fields.

July.—Pioneers and Veteran Workers in Micronesia, Mr. and Mrs. Gulick, Mr. and Mrs. Snow, Mr. and Mrs. Logan.

August.—Missionary Societies in Mission Lands.

September.—Contrasts in Africa, as Shown in the Lives of Robert and Mary Moffat and Rev. Josiah Tyler.

October.—Latter Day Reformers. The work of Mrs. Clara Gray Schauf-
fler, Mrs. Alice Gordon Gulick, Mrs. Gertrude C. Eaton.

TOPIC FOR MAY.

Medical Work in Mission Lands.

For the programme on this topic we suggest a general paper on "Woman's Medical Missionary Work," to be followed by items on the need, the establishment, the success, and results of this work in our own and other Boards.

For material for the general paper we recommend a leaflet, "Woman's Medical Work," by Mrs. J. T. Gracey, price, ten cents. and "Woman's Medical Work in Foreign Missions," by Mrs. Lucy S. Bainbridge, price, five cents. For items we suggest these same leaflets, adding those of our own Board: "Medical Work in the Villages of Southern India," by Dr. Pauline Root, price, two cents; "The Tung-cho Dispensary," by Mrs. Z. D. Sheffield, price, two cents; "The Training School for Nurses in Kyoto, Japan," price, two cents. Also LIFE AND LIGHT (five cents each): "In Kyoto, Japan," October, 1885, May and September, 1886, June, 1888, October, 1891; "Tung-cho Dispensary, China," November, 1887, April, June, and October, 1888; "Foochow Dispensary, China," October, 1886, December, 1889, February, 1891; "Madura, India," July, 1887, March, 1888, May, 1891.

For other Boards we recommend "Medical Missionaries and Their Work," price, two cents, for the M. E. Church; also *Heathen Woman's Friend* for November, 1894.

For the Presbyterian Foreign Missionary Society, a leaflet, "Medical Missions," price, two cents. For the Baptist Foreign Missionary Society, a leaflet, "Why should we Build a Hospital for the Women of India?" price, two cents. All references may be obtained from the Board Rooms.

SEMIANNUAL MEETING.

THE semiannual meeting of the Woman's Board of Missions will be held in the Central Congregational Church, Fall River, Mass., Wednesday, May 29th. Sessions at 10.45 and 2 o'clock; basket collation.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18 to March 18, 1895.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Lewiston, Pine St. Ch., Aux. (of wh. 5 from Gladys Monroe Horr, and 5 from Primary S. S. Dept.), 15; Kenne-
bunkport, South Cong. Ch., 10; West-

brook, Cong. Ch., 33.78; Auburn, High St. Cong. Ch., Y. L. M. B., 30; Gorham, Aux., 50; Portland, State St. Ch., Aux. (of wh. 96 is Thank Off., 25 of wh. by a Friend, to const. L. M. Miss Alice C. Furbish), 116.45; St. Lawrence St. Ch., Aux., Thank Off., 3.25; Second Parish

Ch., Ladies' Aid Society, 35, Y. L. M. B., 50; Bangor, Central Ch., S. S., Mrs. J. S. Sewall's Class, 7, Mrs. Joseph Blake's Class, 20; Castine, Desert Palm Soc., 20, 390 48

Total, 390 48

NEW HAMPSHIRE.

Exeter.—Mrs. Olive M. Otis, 40
New Hampshire Branch.—Miss A. E. McIntire, Treas. Exeter, Aux., 12, First Junior Endeavor, 2.50; Manchester, A Friend, 50; Marlboro, Y. P. S. C. E., 60 cts.; Swanzy, Y. P. S. C. E., 7.50; Wentworth, Aux., 7; East Brentwood, Y. P. S. C. E., 10; Gorham, Y. P. S. C. E., 5, 94 60

Total, 95 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Benson, Aux., 20.70; Brattleboro, West, with prev. contri. const. L. M. Mrs. Mary Clark, 36, S. C. E., 10, Jun. C. E. 5; Hardwick, East, J. C. E., 1; Manchester, S. C. E., 3.50; Montpelier, Bethany S. S., 16.78; Morrisville, United Workers, 10; Newport, Aux., 10; Orwell, Aux., 3; Randolph, S. C. E., 3; St. Johnsbury, North Ch., Aux., 32, South Ch., Aux., 32; Westfield, Mrs. A. C. Hitchcock, 5; East Hardwick, Mrs. Joseph R. Delano, 10; Chelsea, Cong. Ch., Missy's Soc'y, A Friend, 10. Less expenses, 5.75, 202 23

Total, 202 23

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Chelmsford, Aux., 16; West Medford, M. C., 2; Winchester, Mission Union, 22; Lowell, A Friend, 100; Lexington, Aux., 10.20, 150 20

Berkshire Branch.—Mrs. C. E. West, Treas. Dalton, Y. L. Aux., 10; Great Barrington, S. C. E., 4.51; Housatonic, Aux., 16.10; Peru, Top Twig M. C., 7.14; Pittsfield, First Ch., Aux., 15, South Ch., Aux., 38.53; West Stockbridge, Aux., 15; Williamstown, S. C. E., 2.51, 108 79

Chestnut Hills.—Caroline I. Fairbanks, 5 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. North Haverhill (of wh. 25 const. L. M. Miss Mary Louise Welch, 25 by Mrs. M. B. Frothingham, to const. self L. M.), 88; Newburyport, Y. P. S. C. E., North Cong. Ch., 10, 98 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 6.74; Hawley, Aux., 8.89; Conway, Cong. Y. P. S. C. E., 10, 25 63

Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Amherst, Jun. Aux., 84.50, Second Cong. Ch., 14; Hatfield, Wide Awakes, 8, 106 50

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Milford, Aux., 32.30; Wellesley, Aux., 50 cts., Y. P. S. C. E., 10, 42 80

Norfolk and Pilgrim Branch.—Miss S. B. Tirrell, Treas. Chiltonville, Aux., 12; Easton, Aux., 15; South Easton, Golden

Links M. C., 12.50; Hanover, Aux., 6; Marshfield, Aux., 21; Randolph, Aux., 57.75; North Weymouth, Y. L. M. C., 71; South Weymouth, Old South Aux., 15.11, 210 36

Old Colony Branch.—Miss Frances J. Runnells, Treas. Fall River, Ladies' Foreign Miss. Soc., 330; Joseph Whitney Bowen, Cradle Roll, 1; Lakeville, Aux., 4.50; Rochester, Aux., 4.50, Jun. C. E., 3.50, Royal J. Haskell, Cradle Roll, 1; East Taunton, Aux., 25; Rehoboth, Mizpah Circle, 30; Marion, Aux., 8; New Bedford, Trinitarian Bible School, 8.85; Fall River, Ladies' Foreign Miss. Soc., Silver Offering, 61, A Friend of the Old Colony Branch, 50, 537 35

Springfield Branch.—Miss H. T. Buckingham, Treas. Palmer, Second Ch., Aux., 35; Springfield, First Ch., Aux., 30.75, Memorial Aux., 6.70, Park Ch., Aux., 32.03, South Ch., Aux. (of wh. 75 by Mrs. L. S. Hobart, const. L. M's Mrs. T. H. Hawks, Mrs. M. H. Mitchell, Miss Emily J. Winters), 100, Dr. A. S. McClean, to const. L. M. Mrs. A. S. McClean, 25; Ludlow, S. C. E., 10; Carlisle, S. S., 40 cts., 239 88

Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, Sen. S. C. E., 34.34, Jun. S. C. E., 10; Boston, A Friend, 4, A Friend, S. C. E., Thank Off., 25, Central Ch., Adabazar M. C., 29.02, Mt. Vernon Ch., Aux., 13, Old South Ch., Aux., const. L. M. Ruth Manning Gordon, 25, Park St. Ch., Aux., 48.75, Shawmut Ch., Aux. (of wh. 50 by Mrs. H. H. Hyde), 52.50, Shawmut Branch, Willing Workers, 30, Union Ch., Aux., 24.75; Cambridge, Shepard Ch., Margaret Shepard Soc., 10.80; Cambridgeport, Pilgrim Ch., Woman's Miss. Soc., 25; Dorchester, Second Ch., Aux., 5.40, Harvard Ch., S. C. E., 5, Pilgrim Ch., Y. L. Aux., 20; East Somerville, Franklin St. Ch., Aux., 2.01; Hyde Park, A Friend, through the Aux., 25, Aux., 38.10; Newton Centre, Aux., 65.95; Roxbury, Eliot Ch., Aux., Thank Off., 1, Walnut Ave., Aux., 100; Somerville, Broadway Ch., Earnest Workers, 30; South Boston, Phillips Ch. M. C., 4; West Newton, Aux., 25; Waverly, Aux., 20.70, 674 32

Windsor and East Windsor.—S. C. E. Offering, 1 50

Worcester Co. Branch.—Barre, Primary S. S., 1.50; Blackstone, Aux., 8; East Douglas, Aux., 35.28, Primary S. S., 4.08; Gardner, S. C. E., 8.55; North Brookfield, Aux., 61; Spencer, Aux., 136; Upton, Aux., A Friend, const. L. M. Miss Elinore A. Howe, 25; Ware, Aux., 25; Warren Aux., prev. contri. const. L. M. Mrs. L. M. Hastings, 10; Whitinsville, S. C. E., 10; Worcester, Plymouth Ch., Aux., prev. contri. const. L. M's Mrs. W. P. Rowell, Mrs. L. P. Goddard, Mrs. James H. Bancroft, Miss Mary J. Lamb, Miss Nellie Tresilian, 1, 325 41

Total, 2,525 74

LEGACIES.

Beverly.—Legacy of Harriet W. Smith, 300 00

Ipswich.—Interest on Legacy of Mrs. M. G. Burrows, 8 34

Watertown.—Legacy of Mrs. Jeanette T. Kimball, 500 00

RHODE ISLAND.

<i>Peacedale</i> .—Silent Circle, King's Daughters,	10 00
<i>Rhode Island Branch</i> .—Miss A. T. White, Treas. Saylesville, Missionary Helpers, 5; Riverpoint, Jun. Y. P. S. C. E., 30; Providence, Union Cong. Ch., S. C. E., Thank Off., 10,	45 00
Total,	55 00

CONNECTICUT.

<i>Eastern Conn. Branch</i> .—Miss M. I. Lockwood, Treas. East Lyme, Mrs. Lydia M. Lee, 50; New London, Second Ch., Aux., 11.25, A Friend, 40 cts.,	61 65
<i>Hartford Branch</i> .—Mrs. M. Bradford, Scott, Treas. Burnside, Long Hill Aux., 5; Coventry, Aux., 25; East Windsor, Aux., 15; Glastonbury, Aux., 41; Hartford, Park Ch., Aux., 50, Pearl St. Ch., S. S., 19.05, South Ch., Aux., 9, Windsor Ave. Ch., Aux., 47.55, S. C. E., 5; Hebron, Aux., 18; New Britain, First Ch., Aux., 29.20; Plainville, S. C. E., 5.40; Rockville, S. C. E., 10; Terryville, Lois Gridley, 5.20,	281 40
<i>New Haven Branch</i> .—Miss Julia Twinning, Treas. Bethel, S. C. E., 5; Branford, Aux., 50; S. C. E., 5; Bridgeport, North Ch., Cradle Roll, 5, Aux., 23.20, South Ch., S. C. E., 30; Canaan, Y. L. M. C., 15; Cromwell, Y. L. M. C., 20; Greenwich, Aux., 44.50; Guilford, First Ch., Aux., 43; Higganum, Aux., 61; Madison, S. C. E., 25; Meriden, First Ch., Aux., const. L. M. Mrs. W. H. Catlin, 25; Middletown, First Ch., Aux., 94; Morris, Aux., 2; New Haven, Dwight Place Ch., S. C. E., 37.20; Fairbank, M. C., 25; Fairhaven, Second Ch., Aux., 79.55; Newtown, Aux., 34; North Haven, S. C. E., 7.53; Portland, S. C. E., 1.73; Salisbury, Aux., 12; Saybrook, S. C. E., 4.10; Stratford, Aux., 51.94, S. S., 50; Wallingford, S. C. E., 12; Washington, Aux., 54; Waterbury, First Ch., Aux., 95; Woodbury, First Ch., Aux., 24.60; New Milford, S. C. E., 10. With prev. contri. the following are const. L. M.'s: Bridgeport, Park St. Ch., Mrs. William Woodruff, Mrs. George Tink, Mrs. Chas. Skinner; Danbury, First Ch., Mrs. William Gordon; Middletown, South Ch., Mrs. Ella T. Meech, Mrs. Annie D. Kirby, Mrs. Sarah F. Bel.	945 35
<i>South Britain</i> .—Y. P. S. C. E.,	1 52
Total,	1,289 92

NEW YORK.

<i>New York City</i> .—Miss H. L. Todd,	4 40
<i>New York State Branch</i> .—Miss C. A. Holmes, Treas. Brooklyn, Ch. of the Pilgrims, S. C. E., 10, Central Ch., Aux., 150, Lee Ave. Ch., Aux., 10, East Ch., Aux., 15; Canandaigua, Aux., 50; Cortland, Aux., 10; Candor, Y. L. Miss. Guild, 25; Elmira, Aux., 100; Fairport, Aux., 20; Flushing, Jun. C. E., 31.30; Greene, Mrs. J. W. Keeler, 1; Mt. Sinai, Aux., 10.25; Owego, S. C. E., 15; Pough-	

keepsie, S. C. E., 15; Patchogue, S. C. E., 10; Woodville, Aux., 5, cash for Messenger, 20 cts.; Rodman, Cong. Ch., L. M. S., 20. Less expenses, 8.20,	489 55
Total,	493 95

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, Aux., 55, M. C., 100; N. J., Bound Brook, Aux., 20; Jersey City, J. S. C. E., 10; Montclair, Aux., Thank Off., 55; Orange Valley, Aux., 29.28, Y. P. S. C. E., 25; Plainfield, Aux., 20; Westfield, Young Ladies, 90; Pa., Philadelphia, Aux., 5, A Friend, 5. Less expenses, 25,	439 28
Total,	439 28

FLORIDA.

<i>Mannville</i> .—Mrs. F. R. Haskins, 1; Sanford, Mrs. Moses Lyman, 4.40,	5 40
Total,	5 40

LOUISIANA.

<i>Lake Charles</i> .—Mrs. H. L. Hubbell,	5 00
Total,	5 00

ILLINOIS.

<i>Chicago</i> .—Emily S. Strong,	10 00
Total,	10 00

CALIFORNIA.

<i>Pasadena</i> .—A Friend,	1 40
Total,	1 40

CANADA.

<i>Maxville, Ont.</i> .—Miss J. E. McDougall's S. C. E.,	1 00
<i>Waterville, P. Q.</i> .—Ladies' Miss. Soc., Cong. Ch.,	5 00
<i>Winnipeg</i> .—Aux., Infant Class,	3 00
Total,	9 00

FOREIGN LANDS.

<i>China—Pao-ting-fu</i> .—A Missionary's Thank Off.,	11 48
Total,	11 48
General Funds,	5,533 88
Variety Account,	42 59
Legacies,	808 34
Total,	\$6,384 81

MISS HARRIET W. MAY,
Ass't Treas.



THE editress of this department sends, this month, some liberal extracts from the columns in *The Pacific*, written by various workers in our field. And first we will announce that we also have "headquarters," as well as our own dear friends at No. 1 Congregational House in Boston, and at 59 Dearborn Street in Chicago. Ours are in the beautiful new building, of which we are justly proud, of the Young Men's Christian Association. It is Room No. 2, fifth floor, where we will most gladly welcome friends from churches in the East, and any missionaries *en route* to or from the Orient.

The expenses and privileges of the room are shared equally by the Woman's Board and the Woman's Home Missionary Society, and are provided for independent of our usual income. The Young Ladies' Branch has been especially zealous in bringing about this desirable result. First, the Missionary Library, in which they were much interested; then the necessity for a place for this library. These were the successive steps which led to the establishment of what we consider now our Missionary Headquarters.

The extracts which we give will reveal the spirit and aims of this advance movement, which we congratulate ourselves on being able to undertake.

SINEWS OF WAR.

WE have ordered for our new room, which means for the use of all our auxiliaries, a full set of the missionary maps on cloth issued by the American Board.

The Leaflet Committee, Mrs. W. J. Wilcox and Mrs. C. W. Farnam, are about ordering a supply of stimulating and inspiring leaflets. When ready for distribution, a little catalogue of the same will be sent to each auxiliary, so that orders can be sent in, and each leaflet so placed that it will do the most good possible.

MISSIONARY HEADQUARTERS.

WE really have a missionary headquarters in the new Y. M. C. A. building, corner Mason and Ellis Streets, San Francisco. This room was set apart for missionary purposes by an enthusiastic company of women there assembled February 6th. A joint meeting of the Woman's Board and Woman's Home Missionary Society filled the room to overflowing. Ninety women, elbow to elbow, presented there a solid missionary front that must mean greater things in the progress of Christian work in the near future.

The service, conducted by Mrs. H. E. Jewett and Mrs. E. S. Williams, began with a very beautiful and appropriate responsive Scripture exercise, entitled "Our Creed." It was arranged for the Home Missionary Society, by Mrs. E. M. Howard. This was followed by a tender, earnest prayer of consecration, offered by Mrs. H. H. Cole,—a prayer that the Master would indeed meet with us in this "upper room," and that in his service we might be more devoted and more faithful than ever before. Mrs. F. B. Pullan led in the singing of "Work, for the Night is Coming." Mrs. Jewett, in a few words of greeting and of welcome, compared the new room to a telephone station, where were to center the lines of missionary news from Siskiyou country on the north, from Pescadero by the seashore, from farthest Africa, from troubled Europe, from warlike Asia,—to be sent forth again to all the churches. The return messages of love and cheer are to be certain and swift from this central office,—and all to hasten the progress of His kingdom.

Mrs. M. L. Merritt spoke of the "relation that this room will bear to the ladies about the bay." We shall not lose anything by having a local habitation. We have heretofore been leading a sort of "gypsy life," going from church to church; no one knew where to find us. Now that every one will know where to come, our meetings will bring us new faces. "It is something I have longed to see accomplished."

Mrs. Hoppin, of Woodland, spoke of the "relation that this room will bear to the ladies from the country." "It means close contact with sympathetic minds interested in the same things that interest us."

Miss Potter spoke with much earnestness of what the work would mean to the young people; they would give as never before, because of the information they could gain in this room. "The only real giving is *intelligent* giving."

Mrs. A. H. Smith, of China, was thoroughly enthusiastic in her few words of congratulation about the room. When the Lord fed the thousands he said, "Gather up the fragments that remain." He did not believe in waste. What has been wasted during these past years? Many precious things

which this room will gather up. Information: the room isn't all of it; it is only a "shell." There must be a "heart welcome" here. Inspiration has been wasted; so, many missionaries have passed through our city unheard. More than twelve baskets full of missionary news were wasted at one time. At a meeting in Plymouth Avenue Church on Japan, while people were reading all about it painfully out of books, there was a whole houseful of missionaries very near, and wasting.

Mrs. Perkins bespoke a place in the hearts of all for *The Banner*, as it was to have a prominent place in the new room.

After a prayer from Miss Merriam, in which all hearts joined, Mrs. E. S. Williams, in her bright, happy way, compared the new room to a union railroad depot, where all tracks come in, and where all must be broad gauge.

Miss M. F. Williams was announced as "the soul of the new enterprise"—the first one to have faith that it could be put through, the first to plan for putting it through, the first one to really put it through. She was greeted with applause.

Mrs. J. K. McLean spoke of longing for such a room, which was felt by the early workers of the Woman's Board, and of the glad hopes of many years that were now realized.

Mrs. Daniel M. B. Thom, of Mardin, Turkey, was unexpectedly in the audience, and many remained to speak with her.

The service closed with a beautiful dedication hymn, composed by Mrs. L. M. Howard, ending with these words:—

"The love that takes in all the world,
Our hearts would fain repeat,
Till we bring home our harvest sheaves,
And lay them at Thy feet."

YOUNG LADIES' BRANCH.

BY ALICE M. FLINT, REC. SEC.

THE regular meeting was held in the new missionary headquarters, Room 2, fifth floor, Y. M. C. A. building, Saturday afternoon, February 16th, at 2 o'clock. The meeting was called to order by the president, who gave out the hymn, "From Greenland's Icy Mountains," which was followed by the usual devotional exercises. The president gave us the thought of close communion with Christ, as necessary for successful work for him and in his service. The secret of true Christian life is service. Letters have been written to the

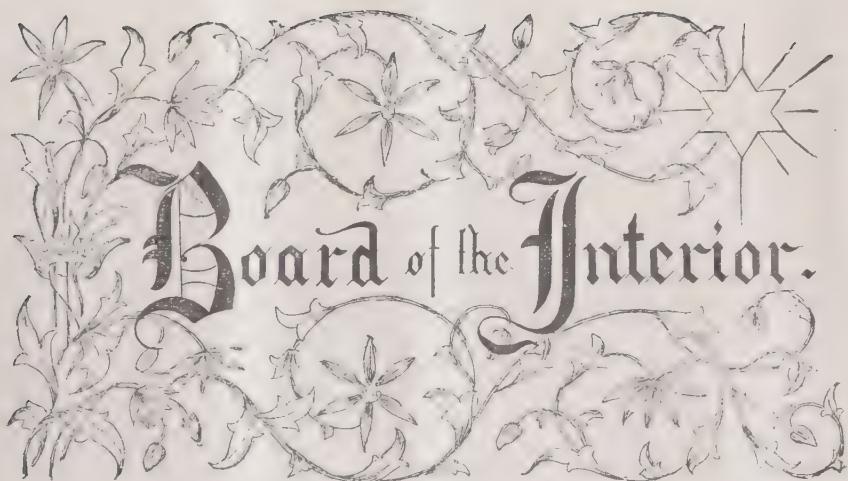
Sunday-school superintendents asking if they desire the mite boxes that are to be used for the Morning Star collections. Six have already responded, asking for the boxes to be distributed now in preparation for Morning Star Day in the schools. The boxes are made of pasteboard, and are folded as candy boxes are. On one side is a picture of the Morning Star, on another the motto, "Freely ye have received, freely give;" other sides contain the verse of a hymn, and a place for the scholar's name and the amount contributed.

It was decided that the Branch should undertake to furnish a lunch at the room on the days of the Woman's Board meetings, and whatever money is cleared from this (at twenty-five cents apiece) should go to our library fund. It was remarked by the president that at the February meeting of the Branch a year ago the library took definite shape, and was favorably reported on and received. This February we have met in our new room for the first time.

It was decided to take up the subject of "Turkey" for our next meeting, as we could have a missionary from there to speak to us. The subject of the afternoon was "Papal Lands." The missionary work in Mexico was briefly outlined by the Recording Secretary. Spain, the mother of Mexico, was introduced by Mrs. Deering, followed by some very interesting facts from our President. A prayer for the missionaries in Mexico and Spain was followed by short papers on "Bohemia and Bulgaria." It was voted unanimously that we should have an evening meeting soon. The time, place, and subject were left to the decision of the Executive Committee. After singing another verse of the Missionary Hymn and joining in the Lord's Prayer, the meeting was dismissed.

THAT UPPER ROOM.

THE weekly prayer meeting in "that upper room" of the two Women's Missionary Boards has already made its place in some of our hearts. For Oaklanders a sail over the beautiful bay is a preparation, resting tired nerves and calming anxious hearts. We are all ready for a glad meeting with our San Francisco sisters and such others as may drop in. The handclasps, the smiles, the helpful words on the topic of the hour, the interchange of plans and ideas, and the kneeling together to lay our needs before our Father and our Elder Brother, bring a blessing into all our hearts. That upper room belongs to every woman in all our California churches. It is open for you every day from 10 A. M. to 4 P. M. The Friday morning prayer meeting needs us all,—or rather we all need it. In it we may receive a blessing; from it we may carry away a whole week's comfort. Do not forget it.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.	
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Mrs. GRAHAM TAYLOR.	Mrs. G. B. WILLCOY
Mrs. H. M. LYMAN.	

“SHUT IN.”

FOR THE CHRISTIANS IN TURKEY.

2 Kings vi. 17; Ps. xci. 11.

Lord, open Thou their eyes, that they may see
The heavenly host, waiting in legions fair;
And angels that wait not, whose loving care
And helpful hands stretch out unceasingly
To keep the way of those who trust in Thee.
Then to the souls shut in with dark despair,
To loving hearts bowed down with anxious care,
How would the day break, and the shadows flee!
That mighty host Christ, in His agony,
Saw, though He summoned not; but to His need
Often the ministering angels came,
Stern such obedience, not to rescue Thee
O suffering Christ! But *we* are weak indeed:
Deliver these shut in for Thy dear name!

M. R. J.

OUR NEW MISSIONARIES.

Six new missionaries went out from the W. B. M. I. last year, and two who had been our missionaries before were readopted. If one wants to make a beginning in getting personally acquainted with missionaries, here is the opportunity. Here are the names and the stations. There is no new work,—only a taking up of the old.

MISS LOUISE B. FAY has gone to the West Central African Mission. Her brother is also a missionary in Africa. A letter from her in this number shows how she takes up her new work, and is a good illustration of the beginnings of things in a missionary's life.

MISS JOHANNA L. GRAF has gone to Mardin, Turkey. Her father was a missionary in Africa. Miss Graf is a Swiss, and MISS AGNES SWENSON, who may be found at work in Hadjin, Turkey, is a Swede. So different nationalities unite in making the Saviour known to nations not yet enlightened. Mrs. Blatchford, who met these two young women in London, on their way to their respective fields, speaks of their zeal and enthusiasm for the new work they are to engage in.

MISS CORA NASON is in Cesarea.

MISS MARY E. MOULTON is in Bombay, and we have graphic accounts of what she will find in that great city from Miss Millard, who is now in this country. Miss Millard is a bright speaker, and gives encouraging views of the increased demands for the work the missionaries do. After listening to her we feel new zeal for the work there.

MISS SUSAN HENMAN has gone to Peking, and we find that her parents were missionaries in Africa. Surely, Africa has impressed strongly upon the hearts of its missionaries the needs of the heathen world for the gospel.

MISS MARY PORTER has returned to China, where she was formerly a missionary, and is with her brother, Dr. Porter, at Pang-Chuang.

MRS. SEELYE we knew as Miss Tucker in Adana. She has gone within the year to a suburb of Constantinople.

Since these names were written, again at our rooms, 59 Dearborn Street, on the 15th of March, we said good-bye to one, Miss Mary P. Wright, who has often looked in upon us as she went to and fro in the service of the Board. At our last annual meeting she read a paper, most interesting and graphic, on Mexico and its need of true religion. She had visited her brother there, and was a keen observer. Now she has been sent by the Board to tell of the source of supply for the great need of this ignorant people. She has won warm affection and respect, and will be greatly missed as a most fruitful worker at home.

These missionaries of ours work in season and out of season. It is for us to remember the burdens they bear on the field, and not to lay even heavier ones upon them when they come home for rest and change. Let us rather minister to them, and fill them with pleasant memories of happy days and freedom from care, which they most surely need.

Within two weeks of each other, one in the closing, the other in the opening year, two of our missionaries were called home. Mrs. Wm. G. Shaufler was nearly ninety-three, Miss Harriet A. Lovell twenty-six, years of age. The one saint saw on earth great things accomplished through her own and other "lives of peril and sacrifice"; the other was taken away at the very beginning of sacrifices and perils, and from the joy of Christ's earthly service to a service we look forward to dimly, but know that it is with Him.

From Dr. Hamlin's tribute to Mrs. Shaufler:—

There was a remarkable poise and balance in her character,—a calm acceptance of whatever God should appoint. She was a faithful, welcome, and wise adviser in all our families, but she never broke the cords of love. [That last sentence is golden.]

IN MEMORIAM.—HARRIET A. LOVELL.

No words of ours could keep dear Miss Lovell in memory, but her own deeds and sacrifices can never be forgotten. Her birth in 1868 in a loving Christian family at Flint, Mich., her early conversion at fourteen, her faithfulness as a student both in the schools of her native town and in Ann Arbor, where she graduated in 1891, her departure for Marash, Turkey, in November, 1892, and her peaceful death there, after less than two years of teaching, December 27, 1894, are the chief points in the record of a life short in years, but full of blessed ideals and service. No young missionary ever went forward to her work more joyfully. Before she left this country she delighted to speak of "My girls," and said, "I am almost ashamed to be so happy when I am leaving my friends, but the possibilities of good make the sacrifice seem as nothing." This love for her girls, that was greatly strengthened by living among them, awoke an answering love and faithfulness in them. She showed great tact in drawing out their confidence, especially in the quiet of her room on Sabbath evenings. These girls did not wait till she was gone, to speak their love and gratitude to her. Their devotion was one of her greatest comforts. Miss Blakeley writes that "she had high ideals for the girls as well as for herself. She always aimed high. Spiritual blessings were ever of the first importance."

Toward the end of her life Miss Lovell wrote words that could not be

more comforting if she had chosen them as a last message. "I have a strong sense lately that Christ is looking after my affairs. I want you to know that God is blessing me, and yet I hardly understand myself well enough to say all that is in my heart. . . . I have felt always since I came that work done in my own strength would be useless, and I have prayed for power from on high. I shall live and die happy if I cannot see any results, even, if I know I have kept so near the Saviour that every act and thought has been guided."

Echoes from her sick room are filled with dreams of home and notes of song when she joined in "Jesus, lover of my soul," and with the dawning brightness of heaven as she passed peacefully away. The same dear voice that in a pastor's charge had awakened her first interest in missions, that of the Rev. Mr. Lee, read the fifteenth chapter of Corinthians over her grave in the quiet inclosure of Marash College. There till the resurrection morning the loving daughter, the faithful friend, the devoted missionary sleeps in peace.

M. J. W.

NEARER to the heart of Foreign Missions than its missionaries even, and beloved and honored by us all, is the one who has latest joined the great multitude round about the throne.

Many voices must have bid him welcome — not only those who felt his personal influence directly, but those who felt it indirectly through others. The missionaries with whom he was closely associated, and the devoted supporters of the missionary cause, always felt the inspiration of his zeal.

The women of our Board of the Interior realized it with a fresh and delighted uplift, and an accession of energy, while he sat in conference with them at their Friday morning session just after the meeting of the American Board in Madison. They said to each other: "How much he has helped us! What a blessing is this interview!"

As an illustration of his indirect influence, was this incident that occurred at the Madison meeting. Mr. Ward was asked to lead in prayer, and Mr. Moody, who spoke afterwards, said that his first real interest in religious things dated from the time when he went into a prayer meeting in Boston, and heard a prayer from that man who had just led us in prayer.

It was a thrilling testimony, and led one's thought at once to the many stars in the crown of rejoicing, and to the great multitude of the redeemed.

Could there be a better monument to Mr. Ward's memory than that the Congregational churches should lift the debt from off the Board, and as they bring their increased gifts for this purpose to say, "These are given in memory of our much-loved and honored Treasurer"?

AFRICA.

LETTER FROM MISS LOUISE B. FAY.

KAMUNDONGO, BIHE, WEST AFRICA, Dec. 14, 1894.

MY DEAR MISS POLLOCK: I am still hard at work on the language, and hope I am making progress, although just now it is where it doesn't seem to show much, but I hope it will begin to show soon. The time has seemed very short since I last wrote; but I suppose it is because I have been very busy. We are now planning that as soon as I can talk a little I shall get the smaller children together in the mornings, and by showing them pictures and telling them stories, and amusing them in other ways, we hope to get them so interested that we can begin to teach them according to kindergarten methods. Thus we hope that by the time they are old enough to attend the regular school, they will be so much interested that they will want to continue. Besides, it will be quite a help to the mothers, during the rainy season, if they can have a good place to leave their little ones while they are at work in their fields. We do not know how soon it will be practicable for us to begin this; but we hope it will be soon.

There have been several deaths at the village since I have been here, and the friends of the last man who died claim that one of the old women of the village caused his death by a fetich. So they were going to take her out in a field and kill her,—I suppose after they had proven her guilty by the aid of fetiches. She has come to the mission for protection, and is now living on the mission grounds. She is safe here, because no one will dare hurt her while she is under the protection of the white men.

December 17th.—The time passes very rapidly, and I did not think it would be so long before I should write again. Yesterday Mr. Lane, of the English mission, preached at the morning service. It was in Umbundu, but I found I could understand a word here and there, which gave me an idea of what he was saying. As I was coming home after the service I was followed by nine or ten little children, who seemed inclined to be very friendly, so I invited them in, and gave them some picture books to look at. They seemed to enjoy them a great deal, and asked me a great many questions, some of which I could not understand, and some I did not know how to form an answer to. But on the whole we managed to understand each other pretty well. I invited them to come again. I don't know whether they will or not. It helped me in talking, and I must say I enjoyed it as much as they did.

Just now there is a party of Portuguese *degradados*, or convicts, which is being sent far into the interior, encamped about thirty or thirty-five miles

away, waiting for the captain of the fort at Bihé to collect carriers enough to take their luggage inland. It has made quite a commotion among the natives here, for few want to go with the caravan, and the captain has power to compel them to go whether they are willing or not. I do not blame them for not wanting to go, because of those who go, many will never come back alive. These convicts are to be taken into one of the fever districts and then left to their own resources, and I suppose many of them will soon die of the fever.

Perhaps you would like to hear a little about the young boys who are being trained to do housework. The two boys who do the housework are called Sakowita and Cisingi. The latter name means "a stump." I have never been able to find out what the other one's name means; but here all the names have their meaning. Cisingi, the younger, is certainly rightly named, for he is quite short, although we were told the other day he must be eighteen or twenty years old. He looks and seems like a little boy. He is very bright, and always in a jolly mood. When we hear them talking with the other boys we can frequently hear his voice above all the rest, laughing and chattering as hard as he can. It is wonderful to me how quickly they can learn to do the work, and how well they do it. Sakowita, the older one, has already learned to make beautiful bread, although he began to learn just a few days before I arrived. The boys take to this work here better than the girls, and are more to be depended upon. I think one of the greatest inducements is the scraps which come from the table. And if any extra cooking is going on the kitchen is sure to be full of small boys, who are waiting around in hopes of getting a share of the scraps. On my sister's birthday we invited the girls in the school to come over in the garden. They brought their books and recited their lessons there, and after that was over we passed around roasted peanuts, and had a little feast.

Most of the schoolgirls are married women, and have children, and they have to bring them to school with them, so we had quite a little number, counting in the children.

CHINA.

TAI-KU, SHANSI, CHINA, Jan. 2, 1895.

DEAR BROTHER PERCY: It has been a long time since you have given us an account of your doings and beings, so I will begin my first letter of the new year to you.

You have been wondering how the war affects us, and what we know about it here. So far as I can see, the feeling toward us has scarcely been

affected by the course of events; though, indeed, the confidence shown toward Americans in choosing us to arbitrate a peace, is often reflected here in Tai-ku in the speech of the people as I meet and talk about it with them. The people are forbidden to discuss the war in public, but they do so constantly at home.

The ignorance in matters of geography of the best informed here is still appalling, but some seem bent on getting out of the woods. The bank where we do business is the toniest place in the city, and the clerks generally want to question us whenever we come in. The other day one said, "The United States is divided into North and South America, isn't it?" One of the stock questions nowadays is, "Is Japan as large as China, or not?" "Do you pass Japan when you go to America?" etc. Their old idea that their Emperor ruled the entire inhabited earth, is reflected in speaking of Japan's attack as a "rebellion." I have great satisfaction nowadays in telling them that the foreign ambassadors have had an interview at last with the Emperor himself, without prostrating themselves. It is a very significant thing to a Chinaman to be told so.

The government is using every possible means to keep information out of the people's hands, and in deceiving them about it by false telegrams, so that a great many assert that the "rebellion" is of no consequence. Still others are much distressed to see their land so humiliated, and are anxious for peace. Most of them are of one mind that their defeats come from the unbounded avarice of their civil and military officials, and they would be glad to make some change, but are utterly incapable. Here in Shansi the condition of things in the Chinese army could scarcely be worse and have anything at all. For years the officials have drawn full pay for a hundred or a thousand men, with only a third to a half of the number actually on hand. When inspectors came around, the ranks were filled for the occasion by coolies hired by the day.

Those in the ranks, as well as the entire body of officers, are given over to opium, and could not fight without a constant supply of the poison. Dr. Atwood, at Fen-chow-fu, has seen such atrocious maltreatment of soldiers as is scarcely believable. Not content with cutting down the number of men actually in the ranks to the last limit they dare, they also steal of the pay of the soldiers until they cannot keep body and soul together. I believe that a company was to have 250 cash a day when they were enlisted. The first day they received 160, the second 80, and the third 17. This may not be exact, but it gives the general idea. It is such villainy that is responsible for the almost wholesale desertion from the ranks as they move toward the seat of war.

Dr. Atwood treated a man who was given fourteen hundred blows for deserting. He said they might whip him to death but he would not go. He would die on the road anyway if he went, and he would rather die near home. As you may imagine, his legs were a raw sore, with great patches of proud flesh springing up. Another deserter, with each ear thrust through with an arrow, was dragged through the streets by a rope, a man beating a gong going before, calling on the people to look at their brave soldier.

A soldier came to Mr. Farthing as he (the soldier) was passing through Tai-yuen-fu, to tell his woes, as he was his friend. He said their pay had been cut down so that he could not get along, and that he had planned to use some of his money that he had laid by, but the officer had found it out in some way, and had gotten that too. The soldiers actually desert by whole companies at times. One company from Tai-yuen-fu of about a hundred arrived at Pao-ting-fu numbering three in all. I understand that they desert to the Japs in just the same way. Such an abject state of things as is revealed by the hand of Providence is almost beyond belief. The Son of Heaven does not know of a single honest man in his broad domains who will give him disinterested and patriotic advice, and a truthful account of the actual state of affairs. To get such priceless things he must go to the foreigner, and to the foreigner he has gone. The only thing that has put anything like a bold front on China's military affairs so far, has been the half dozen or so of foreigners on board the fleet and in the fortifications.

It is very possible that Japan may not know when it is best to stop, and so overreach herself; but whether so or no, China stands absolutely helpless in the presence of the Great Power. She cannot pour money down the throat of her official class in sufficient quantities to satisfy their greed and leave a surplus sufficient to secure adequate protection to the Empire. And to reform China's official class, especially for the enervated court to do it, is like nothing so much as it is like doing the impossible. Where begin? With what persons?

Here are a few samples of the ideas held by the literary people whom we have come in contact with as our teachers. They are all A.B's. The young man who has sat at my elbow for some days now, asked me the other day: "Do you know the 'Canon of Changes'?" Have you ever read it?" "No; I have only heard about it." "Indeed, it is a wonderful work, exceedingly abstruse. Only our most accomplished scholars understand it fully. In fact, it never can be read outside of China. If a volume should be put on board ship, it would make it stand stock still. It could not move ahead." The book in question is one of their classics, and treats of divination. The young man I had for a teacher last summer told me of

several cases of people being bewitched by foxes; cases that he vouched for as without a shadow of doubt. The teacher up at Fen-cho-fu laughs to scorn any one who questions the fact of a terrible scorpion that lives in a temple loft. He is so large that he can, by drawing in his breath, lift a person off the ground beneath and swallow him. And so on and so forth, more than I have time or space to write. These are the people who shed light on the mass of the lower classes.

I am, as usual, busy as a person can well be at my Chinese, trying to push it to a finish, so far as the prescribed course is concerned, this spring. This done I shall pursue my study as I please, and enjoy the satisfaction of what I have acquired. I want to begin active evangelistic work this year, and trust that nothing will come in to hinder. I am beginning to read Fencius, and find it exceedingly interesting in ever so many ways. One will do well to have such a hold on the Chinese classics as to give a good answer to all whom one comes in contact with.

I trust that this will find you well and prospered. We look for a letter from you soon. With great affection, I am,

Very truly your brother,

E. R. ATWATER.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS, 1895.

May.—Work of Our New Missionaries.

June.—What English Women are Doing.

July.—Bright Bits of History in China.

August.—Current Events.

WORK OF OUR NEW MISSIONARIES.

Miss Mary H. Porter.—(Reappointed in 1894.) At Pang-Chuang, China. Journey and arrival in Tientsin, see *Mission Studies* for January and April, page 123. Arrival in Pang-Chuang, and opening work, April *Mission Studies*, page 104.

Miss Susan F. Hinman.—Peking, China. Journey and first impressions, see *Mission Studies*, January, 1895. The Bridgman School, see Miss Porter's article, *Mission Studies*, February, 1894.

Mrs. Laura Tucker Seelye.—(Reappointed, 1894.) Haskey, Constantinople. Home: see descriptions of this suburb and its people in Miss West's "Romance of Missions." Beginnings of the Work, see the LIFE AND LIGHT, November, 1894. Mrs. Seelye's Beginnings, *Mission Studies*, February, 1895.

Miss Johanna L. Graf.—Mardin, Turkey. Journey and arrival, see February *Mission Studies*. Mardin Girls' School.

Miss Agnes E. Swenson.—Hadjin, Turkey. Journey and arrival, February *Mission Studies*.

Miss Cora L. Nason.—Accident by the way; see *The Christian Way* for March, published in Northfield, Minn.

Miss Mary E. Moulton.—Bombay, India. See *The Christian Way*, March.

Miss Louise Fay.—Kamundongo, Africa. Journey and first impressions, February *Mission Studies*.

Helps.—Bits of letters from these ladies, and points of information about their work, may be found in the *Mission Studies* for May, issued at 59 Dearborn Street, Chicago. The sketches of the different missions in which these missionaries are located, will be of great interest to those not already familiar with them. They may be ordered at the Congregational House, Boston, or at 59 Dearborn Street, Chicago.

THE BIBLE INSTITUTE, CHICAGO, AND FOREIGN MISSIONARIES.

BY JENNETTE CAMP HARMOUNT.

A YOUNG lady once came to Mr. Moody saying she felt God had called her to go as a missionary to China, and she wished to consult him as to the proper steps to take. As they sat talking her pastor was announced, and, turning to her, said: "I am glad to meet you, Miss ——. I have just learned of a family where the parents are not churchgoers and the children do not attend Sunday school. Investigate the case, will you? Get them interested and into church and Sunday school. Here is the address."

"Oh!" exclaimed the young lady, "I don't know them; how could I get them to go to church? Oh, really, I never did such a thing, and I don't know how to go about it."

Mr. Moody looked at the young lady's perplexed, disturbed face, and thought: "If she cannot visit an English-speaking family and induce them to attend church and Sunday school, how is she going to win a heathen family, hampered by a strange language, heathen customs and supersti-

tions, and no churches or schools open for them." In his large experience Mr. Moody had often seen the need of Christian men and women who knew how to lead others to Christ.

This little incident again emphasized the fact that training is as necessary in the work of saving souls as in that of curing bodies.

The result was the founding of the "Bible Institute for Home and Foreign Missions" at Chicago, Oct. 1, 1889. Its motto tells, in brief, its aim and its curriculum: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

After the lapse of eighteen and a half centuries we cannot improve on the Lord's methods of training his class of twelve. Following in his steps the Institute aims to give its students a better knowledge of the Bible, to deepen spiritual life and give practical instruction in dealing with those who are honestly inquiring the way of life, or those who are skeptical, indifferent, or deluded; also to teach the best ways of conducting mission meetings, mothers', children's, and cottage meetings and house visitation.

Many a young lady has entered the Institute (in this article I am writing of the "Ladies' Department" only) simply with the desire to do more efficient work in her own church and neighborhood.

I recall one who came with no definite plan for future service; only of one thing she was certain, she "was not called to be a missionary." She remained for the full two years' course. Growing in knowledge of God's Word and the indwelling of the Holy Spirit for service, she was blessed in winning souls in her little "Parish" (for each student is given definite street work); and when, all unsought, an invitation came from the Board to go to Japan, she accepted, and went clad in the "armor of light."

Another in the distribution of the talents had been given a sweet voice. Hearing of the musical instruction offered by the Institute, she set to work raising vegetables and fruits, walking over the weary way to market with her heavy baskets after the hours of hard labor in weeding, cultivating, and gathering, until the requisite amount of money was earned and she was enrolled a student.

Almost the first work assigned her was in children's meetings, under an experienced leader. One afternoon, in a tent, she brought two little girls to Jesus. Out of this new, glad experience was born a love for souls, and at the close of a year's training she is now hard at work earning money for a kindergarten course, preparatory to a foreign field.

Never, under the wise superintendence of our dearly loved Mrs. Capron, or her successor, Miss Emily Strong, has missionary work been urged upon the students.

It is too sacred and solemn a call to come from any but the Holy Spirit himself; but the presence, from time to time, of such missionaries as Dr. John Paton, J. Hudson Taylor, Miss Guinness, Miss Richardson, and many others has been an inspiration, and so high is the standard of what a missionary ought to be, that all feel it the greatest honor earth can give to be counted worthy to carry the gospel message to those who dwell in heathen darkness.

The week's work closes with a prayer meeting, held between seven and eight o'clock, Saturday evening. After the opening service the lights in the chapel are lowered, and in the twilight, when heart speaks to heart with greater freedom, it is sweet and thrilling to hear the roll of honor of the fifty on the foreign field. As each dear name is called and located eighty hearts respond in silent prayer, and the golden chain clasps the earth and lifts it up to God.

Letters come from China, Japan, India, Turkey, and the islands that wait for Him,—“How could I ever do what is required of me if I had not had the training at the Institute.”

“Do write me about — Street. I should not know how to lead these poor women into the light if I had not worked for those on — Street.”

“Women in this way-off heathen land are just like those in my parish in Chicago,—careless, indifferent, ready with excuses. We have to use the same patience and love to get them to our little meetings here, as we did to bring those on our street to mothers' meeting in the Chicago Avenue Church.”

A young lady found one day a young wife busily sewing a tawdry ball dress. With womanly tact she won to her side the pretty baby boy, and with a word to the mother about her ambition and responsibility for her little one, invited her to the mothers' meeting the following day, and as a reminder stuck a ticket up on the wall. The next afternoon the quietly spoken message came back to the mother's heart. The flimsy material seemed bewitched; the ruffles would not stay placed; the silk tangled; and, catching a glimpse of the pink ticket, she tossed aside her sewing, determined to see what a mothers' meeting was like. Of course she was warmly welcomed. Little by little our missionary led her into green pastures: she began to read her Bible daily, to have higher aims. Hers was a growth into light,—she never could tell when she was converted; she publicly confessed Christ, and became an earnest worker for others.

Her husband, though beset by the terrible temptation of drink, was also converted, and through a long season of illness and misfortune kept, we believe, his touch on the hem of the seamless garment, and, saved as by fire,

has now passed beyond the bounds of temptation. When our missionary received her appointment to India, it was in this home, their loved and honored guest, her outfit was prepared, and out of this deep experience here has ripened fruit for the Master there.

Returning missionaries have found a grateful welcome at the Institute and needed uplift and refreshing after years of giving out. Entering with enthusiasm into new methods of study and work, they have brought their ripe experience to win more jewels for their crowns though "home on a furlough." Imagine the delight of some African diamond washers, at the World's Fair, at being addressed in their native language!

An interesting sight this year has been a little Japanese lady pattering about in her wooden-soled shoes as she carried the gospel into Chicago homes. She is the wife of a Japanese naval officer who is under orders for a year, so she has taken this opportunity to come here with an American missionary whose interpreter she formerly was.

Occasionally—for this testing has many phases—a young woman comes proposing to enter the foreign work. In study she does well, though there is no appreciable deepening of her spiritual life. Definite work is irksome; she would flit hither and thither at her own sweet impulse; the humdrum of routine is unendurable, and street work she "just can't do." Attractive and pleasing, she would make a beautiful center in a "Missionary Farewell." Hearts would thrill and eyes fill at the sight of this sweet girl giving up all for a life in heathendom. Possibly she would make a pretty "returned missionary." But climbing shaky stairways, visiting poor homes in dark and filthy alleys, coming in contact with sin-crushed lives, being expected to love unlovely people, brushes away the romance of missions, and deeper she cannot discern, so she drifts into other paths. How much better for the cause we love that the testing came at home rather than in some mission station.

Let us give our young missionaries the best possible training before they go out. It will save much heartache and some nervous prostration. And what a blessing to the overworked missionaries at their posts to be reinforced by those who have proved to be "workmen that needeth not to be ashamed," rightly dividing the living bread to the waiting multitudes.

For the Coral Workers.

AN EVENING IN TURKEY.

A FEW of us were gathered, by invitation, in the house of a friend whose sister, a missionary, was at home on a visit. The parlor was very pretty with its rich coloring, from the Turkish rugs on the floor to the embroidered scarfs on tables and chairs. Programmes were distributed to each guest. We could not read the Turkish words at the top, but their flourishes were very ornamental, as was the small Turkish coin fastened at the foot of the

page. This was the programme: 1. Call to prayer from Minaret. 2. Pantomime,—Moslem praying. 3. Recitation,—first Psalm in Arabic. 4. Song,—Turkish air. 5. Scene,—beggar woman. 6. Turkish dance. 7. Song, "America," in Arabic. 8. Scene in school,—class in reading. 9. Mother mourning over her daughter. 10. Frog dance. 11. Tableau,—Turkish bride.

The two daughters of our missionary, themselves natives of Turkey, and bright girls, were the principal actors in the scenes; but they had pressed into service the head of the house and three tiny maidens besides, who entered into the spirit of the various scenes, and in the frog dance were especially delightful. In the school scene—one of the native schools—the behavior, especially of the teacher, was deplorable, and showed the need of foreign assistance. Perhaps the best scene of all was not in the programme, and might be called "A friendly visit." A native woman with her baby was visiting and gossiping with a neighbor, and refreshments were served and eaten. The contempt of one mother for her girl baby, and her eager admiration for the boy of the other, belonged certainly to another race and religion than ours. The three tiny maidens, when not acting their part, hovered about and peeped around corners with an interest and surprise which showed that their lot was a very different one.

The whole programme, from the clear call to prayers on the Minaret (top of staircase) and the prostration of the stately Moslem on the floor, to the picture of the silent bride, was very interesting, and is promised to some of us in the future for a larger audience.

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RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1895.

ILLINOIS.	
BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Alton, Ch. of the Redeemer, 14; Bloomington, 8.12; Byron, 8; Champaign, 8.56; Chicago, special, to const. M. L. Rogers L. M., 25; Mrs. L. A. Baker, 10, a Friend, 25. California Ave. Ch., 10, Douglass Park Ch., 5, Lincoln Park Ch., 8.50, New England Ch., 28.40, Washington Park Ch., 10, Chandlerville, 10; Downers Grove, 12; Danvers, 2.55; Dundee, 48; Evanston, 6; Geneva, 10.46; Hinsdale, 13.75; Harvard, 5; Illinois, a Friend, 25; La Grange, 10; McLean, 3.78; Melvin, 2; Marshall, 1.75; Normal, 9.57; Oak Park, 25; Princeton, 10; Pittsfield, 6; Pecatonica, 6.66; Roseville, 2.25; Rogers Park, 8.25; Rockford, Association, 10; Udina, 4.80; Wilmette, 8.15; Winnebago, 5; Woodburn, 6.50, 412 45	Hinsdale, 8; Highland, 2; Joy Prairie, 6.25; Ravenswood, Morning Star Band, const. Miss Cook L. M., 25; Shabbona, 1; Wheaton, Coll. Ch., Willing Workers, 6; Yorkville, 5, 61 55
JUNIOR: Aurora, 14; Chicago, First Ch., 40, Millard Ave. Ch., 20, Plymouth Ch., 19.50; Dover, 10; Illini, 8.10; Peoria, First Ch., 5; Rogers Park, King's Daughters, 20, 136 60	C. E.: Chicago, Cortland St. Ch., 5; Englewood, Green St. Ch., 6.25, Leavitt St. Ch., Mayflower Branch, 5.61, Porter Memorial Ch., 5, Union Pk. Ch., 25, Washington Pk. Ch., 8; Cambridge, 5.50; Dundee, 10; Forrest, 25; Granville, 20; Melvin, 3; Plainfield, 10; Ravenswood, 20; Sandoval, 58 cts.; Somonauk, 7.22; Springfield, First Ch., 15, 171 16
JUVENILE: Chicago, Central Park Ch., 2.30; Griggsville, Cheerful Givers, 6;	JUNIOR C. E.: Dundee, 10; Forrest, 4; Morton, 2.23; Melvin, 3; Ontario, 6.92; Quincy, 5; Wheaton, 1, 32 15
	SUNDAY SCHOOLS: Chicago, Tabernacle Ch., 2.50; Sandwich, Mrs. H. A. Adams, S. S. Cl., 5.25; Springfield, First Ch., 20.71, 28 46
	THANK OFFERINGS: Chandlerville, two Ladies, 15; Roscoe, Mrs. R., 5; Springfield, First Ch., C. E., 5; Winnebago, 2, 27 00
	FOR THE DEBT: Bentley, two Friends, 2; Hinsdale, 35; La Grange, a Friend, 20, 57 00
	Total, 926 37

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Michigan City, First Ch., C. E.: Michigan City, First Ch., JUVENILE: Ft. Wayne, Plymouth Ch. Kindergarten, SUNDAY SCHOOL: Ridgeville,	4 50 1 14 1 10 1 00
Total,	7 74

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Anamosa, 3.75; Cedar Rapids, 4.55; Cresco, 5; Genoa Bluffs, 6.80; Grinnell, 30, Mrs. Dr. Clark, for Miss Brewer, 10; Mooreville, Miss Carrie Smith, 1; Quasqueton, 1.75; Red Oak, 25; Sabula, Mrs. H. H. Wood, 10; Shenandoah, 3.45; Storm Lake, 5; Waterloo, 19.25, C. E.: Almorat, 5; Dubuque, Immanuel Ch., 15; Storm Lake, 1.70; Van Cleve, Logan Ch., 5; Wittenberg, 1.50, JUVENILE: Cedar Rapids, Willing Workers, 1; Davenport, Sunbeams, 1; Grinnell, Busy Bees, W. Br., 7.75, SUNDAY SCHOOLS: Anamosa, 3.15; Belle Plaine, 2.29; Des Moines, Plymouth Ch., 22.49; Eldora, 3.32; Oskaloosa, 3.53, JUNIOR C. E.: Quasqueton, 75 cts.; Storm Lake, 1,	125 55 28 20 9 75 34 78 1 75
Total,	200 03

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Centralia, 5; Manhattan, 3; Wichita, Plymouth Ch., 6.50, C. E.: Chase, 2.80; Manhattan, 5; Overbrook, 8.80; Olatie, 4; Vienna, 3.05, JUNIOR C. E.: Overbrook, SUNDAY SCHOOL: Partridge, Sabetha.—A Friend,	14 50 23 65 3 39 5 85 3 25
Total,	50 64

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Allendale, H. and F. S., 5; Bay City, 15; Carson City, 3.20; Dowagiac, 10; Detroit, a Friend, 50, a Friend, 10, Mrs. Gridley, 20 cts., Plymouth Ch., 39; Eaton Rapids, 20; Flint, 15 68; Galesburg, 6; Grand Rapids, Plymouth Ch., 3.75; Richmond, Mrs. Seth Lathrop, 1; Salem, First Ch., 5; Traverse City, 25; Union City, 43.55; Vermontville, 12.55, Received per Miss M. P. Wright as follows: St. Joseph, 12.11; Three Oaks, 12.50; Coloma, 2; Watervliet, 6.35; Kalamazoo, 19.78; Lawrence, 2.71; Hartford, 50 cts., Mattawan, 2.41; Allegan, 4, SPECIAL: Grand Rapids, a Friend, as a gift, for use of Mrs. Etta D. Marden, Marsh. Turkey, JUNIOR: Benzonia, C. E., 5; Cooper, C. E., 6; Edmore, C. E., 1; Grand Rapids, First Ch., 10; Plainfield, C. E., 10; Hopkins Station, C. E., 3; Memphis, 1.05; Millett, 33 cts.; Pontiac, 10; Ypsilanti, C. E., 5, JUVENILE: Traverse City, Light Bearers, SUNDAY SCHOOLS: Detroit, First Ch., per Mrs. W. H. Davis, 29.26; Three Oaks, Prim. Cl., 1, FOR THE DEBT: Jackson, from Mrs. Mary L. Kassick, an offering in memory of her sainted mother,	296 38 62 36 50 00 51 38 2 00 30 26 20 00
Total,	512 38

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Belgrade, 2; Benson, 3.50; Brownton, 1.32; Dawson, 6.82; Duluth, Morley Ch., 2.55; Pilgrim Ch., 15.50; Excelsior, 9.44; Fergus Falls, 5; Glencoe, 2.35; Glyndon, 1.55; Granite Falls, 2.23; Kasota, 1.16; Lambertson, 2.52; Madison, 2.60; Mankato, 1.16; Marietta, 70 cts.; Marshall, 5.75; Minneapolis, Bethany Ch., 20 cts., Como Ave. Ch., 40, Fifth Ave. Ch., 2.15, First Ch., 21.40, First Scandinavian Ch., 2.50, Forest Heights Ch., 1.05, Lowry Hill Ch., 2.27, Park Ave. Ch., 35, Plymouth Ch., 420.08, Aux., 10, Silver Lake Ch., 4.40; Montevideo, 2.80; Morristown, 55 cts., New Ulm, 4.75; Northfield, 87.40; Owatonna, 1.55; Rochester, 3.75; St. Charles, 9; St. Paul, Atlantic Ch., 10, Plymouth Ch., 37.40; Selma, 2.50; Sleepy Eye, 5.70; Walnut Grove, 1.20; Waterville, 5.81; Zumbrota, 8.91, JUNIOR: Northfield, JUVENILE: Hutchinson, Mission Helpers, C. E.: Elk River, 1.03; Lambertson, 3; Mazeppa, 4; New Ulm, 2.50; St. Paul, Park Ch., 15, JUNIOR C. E.: Mankato, 81 cts.; Marshall, 1.62; Minneapolis, Forest Heights Ch., 45 cts.; Owatonna, 5; St. Paul, Atlantic Ch., 2.15, SUNDAY SCHOOLS: Excelsior, 3.56; Hawley, 6.41; Minneapolis, Park Ave. Ch., Senior Dept., 25, Junior Dept., 25; Zumbrota, 5.59, THANK OFFERINGS: Minneapolis, Plymouth Ch., 4 53; Rochester, 45.27, FOR THE DEBT: Minneapolis, Plymouth Ch.,	786 52 14 00 8 00 25 53 10 03 65 56 49 80 204 92 1,164 30 58 35
Less expenses,	
Total,	1,106 01

MISSOURI.

November 15, 1894, to February 12, 1895.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Amity, 1; Aurora, 13.52; Brookfield, 10; Hannibal, 1.25; Kansas City, Clyde Ch., 14.34, Olivet Ch., 7.50; Kidder, 9; New Cambria, 5; Nickols, 7.23; Pierce City, 9.75; Springfield, First Ch., 4.85; Central Ch., 4.70; St. Louis, First Ch., 127.07, Pilgrim Ch., 104.35, Compton Hill Ch., 19.10, Plymouth Ch., 3, Memorial Ch., 5; Webster Groves, 48.24, JUNIOR: Kansas City, Olivet Ch., 5; St. Louis, Pilgrim Ch., 35.50, Compton Hill Ch., 12, JUVENILE: Amity, Mite Box Band, 14.80; Kansas City, Clyde Ch., Cheerful Givers, 10.74, C. E.: Carthage, 5; Lebanon, 15; New Cambria, 3.50; Springfield, First Ch., 10, Jun. C. E., 2; St. Louis, Plymouth Ch., J. C. E., 1, Tabernacle Ch., 2.50, SUNDAY SCHOOLS: St. Louis, Pilgrim Ch., 10; Webster Groves, 10,	394 90 52 50 25 54 39 00 20 00
Less expenses,	531 94 19 66
Total,	512 28

February 18th to March 10th.

BRANCH.—Bevier, 3; Bonne Terre, 10, Joplin, 10; Kansas City, Olivet Ch., 2.50; Lebanon, 10; St. Louis, First Ch., 12.60, Compton Hill Ch., 31.40,	79 50
JUNIOR: Kansas City, First Ch., 12; St. Louis, Third Ch., 35,	47 00
C. E.: St. Louis, First Ch., 15, Compton Hill Ch., 4; Springfield, German Ch., 2.25; Kansas City, Olivet Ch., 2.50,	23 75
JUNIOR C. E.: Bevier, 4.12; Springfield, First Ch., 3; St. Joseph, Tabernacle Ch., 6,	13 12
SUNDAY SCHOOLS: Amity, Morning Star Mission, 4; St. Louis, Immanuel Ch., 63 cts.,	4 63
Total,	168 00

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Cummings, Treas.	
C. E.: Carrington, 1; Cummings, 3,	4 00
JUVENILE: Cummings, Christian Soldiers, 2.25; Fargo Star M. B., 3,	5 25
Total,	9 25

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, First Ch., 20; Alexis, Mite Box Society, 3.84; Andover, 12; Charlestown, 5; Chatham Centre, 5; Chester Cross Roads, 12; Cincinnati, Vine St. Ch., 44.20; Cleveland, Personal, 100; Columbus, Eastwood Ch., 10; Elyria, 61.64; Garrettsville, 10; Lindenville, 2, Mrs. C. Parker, 5; Medina, 10; Mt. Vernon, 13; Tallmadge, 13; Wellington, 12.39,	336 07
JUNIOR: Newark, Plymouth Ch., King's Daughters,	2 50
JUVENILE: Alexis, 1; Chatham Center, 5, C. E.: Cleveland, Archwood Ave. Ch., 11; Freedom, 10; Frost, 1.50; Lodi, 2; Mecca, 3; North Ridgeville, 7.52; Sandusky, 30,	65 02
SUNDAY SCHOOL: Kinsman,	15 00
THANK OFFERING: Cincinnati, Vine St. Ch.,	6 00
SPECIAL: Hudson, Mrs. F. D. Case, for tuition of girl, care Rev. J. P. Jones, Pasumalal,	15 00
Less expenses,	445 59
Total,	438 81

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Colorado Springs, First Ch., 25, Second Ch., 5.10; Denver, Boulevard Ch., 8, Third Ch., 8.45, North Ch., 10; Greeley, 23.54; Grand Junction, 11.87; Highlandlake, 19.45; Pueblo, First Ch., 19, Pilgrim Ch., 2.30; Walsenburg, Mrs. A. M. Bissell, Thank Off., 2,	134 71
C. E.: Colorado Springs, First Ch., 5, Second Ch., 1.20; Denver, South Broadway Ch., 1.13, Plymouth Ch., 10; Longmont, 15; Pueblo, First Ch., 5,	37 33
JUVENILE: Denver, Third Ch., Prim. Cl., S. S.,	6 53
Total,	178 57

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Belle Fourche, 4.50; Calvin and La Roche, 6,	10 50
Total,	10 50

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 2.80; Brownstown, 5.17; Brandon, 6; Beloit, First Ch., 45; Durand, 5; Delevan, 10; De Pere, 5; Leeds, 5; Milwaukee, Grand Ave. Ch., 35.85; Menomonie, 9.70; Mukwenago, 6; South Milwaukee, 5; Whitewater, 6.50,	147 02
SPECIAL: Arena, First Ch., 2; Endeavor, Mrs. E. L. Child, sale of fancy work, 4.50,	6 50
JUNIOR: Delevan, C. E., for Ezrroom School, 10; Endeavor, Y. L., 6; Emerald Grove, for Miss Nieberg's salary, 10; Sparta, C. E., for Miss Nieberg's salary, 4.83; Stoughton, for Miss Nieberg's salary, 2.60; Wauwatosa, 15.25; Wyoming,	50 68
JUVENILE: Arena, First Ch., Willing Workers, 35 cts.; Ripon, Cong. S. S., 11.51; Wauwatosa, M. B., 7,	18 86
Less expenses,	223 06
Total,	208 60

LIFE MEMBERS: Beloit, First Ch., Miss Caryl E. Olds, by Mrs. D. M. Olds; Milwaukee, Mrs. Eleanor H. Clinton.

ARIZONA.

Tempe.—Mrs. E. S. Van Tuyl,	5 00
Total,	5 00

CALIFORNIA.

Sacramento.—The Lord's Tithes,	10 00
Total,	10 00

NEW YORK.

Lowville.—Mrs. M. E. H.,	1 00
Total,	1 00

MICRONESIA.

Kusaie.—Girls' School, per Miss Ida C. Foss,	7 37
Total,	7 37

TURKEY.

Adana.—S. S. per Miss E. S. Webb,	10 00
Hadjin.—The Marthas, per Mrs. J. L. Cof-fing,	11 22
Total,	21 22

MISCELLANEOUS.

Sale of leaflets, 19.53; mite boxes, 7.41; envelopes, 4.65,	31 59
Receipts for month,	4,405 76
Previously acknowledged,	12,875 12
Total since Oct. 26, 1894,	\$17,180 48
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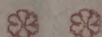
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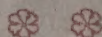
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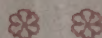


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